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Without Concealment-----Without Compromise.

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Pro-Slavery.

From the New-York Express.

THE SOUTH TURNING THE TABLES ON THE NORTH.

The attentive reader of our public prints cannot have failed to observe in some of them a great many "gem passages," which seem to have been selected for copy and comment, with no other purpose than to heap odium on the Southern character and institutions. Advertisements of negro-sales, cases of inhuman treatment of the blacks, and incidents that have occurred below Mason & Dixon's line, tending to reflect shame on the character of some individual Southron, are copied and circulated at the North with great avidity, as if to produce the impression that we are leagued with a number of States that would more properly be situated in close union with Barbary. We trust it is unnecessary to dwell on the gross impropriety of such a course, and its manifest effect to prevent the people of the North from continuing to entertain those feelings of amity and good-will which should mutually distinguish the inhabitants of different sections of the same great confederacy, and hinder their living together under the same General Government in peace, unity, and concord.

We have been led to make these observations by noticing an article in the New Orleans Commercial Times, which discusses this subject with no little spirit and ability, and, while properly rebuking the offensive conduct in this respect of a portion of the public press, places the whole matter on the strong ground of common sense. It forcibly exposes the excessive absurdity of charging the fault of an *individual* upon a *community*. Thus, it adduces sundry occurrences in our own midst, which it might torture into instances of Northern barbarism, were it actuated by no higher motive than a paltry spirit of revenge. Without taking any pains "to select outrages," the Times copies two items from New-York papers, which it had just received: the presentment of the condition of the Lunatic House on Blackwell's Island to the attention of Mayor Havemeyer, and the case of inhuman flogging in the Auburn State Prison. In these cases, the Times sees nothing more than that "men in power have abused their trust." In the case of the presentment, it "notes nothing except that a municipal government has been most culpably negligent of its duty; and in the case of the poor criminal in the Auburn prison, it learns that a single keeper could offend every law, human and divine." It can "gather no great principles from the records," it can "see no turpitude exhibited in a whole community," nor has it good reason "to condemn certain systems, because they are occasionally abused."

These views seem to us to be just, proper, and manly. They are of a character to do credit to the Southern press, and to call for a corresponding course of action among the editorial fraternity at the North. No matter what may be the sectional differences in our Union, let the conductors of the public press everywhere observe towards each other and the portion of the Union each one may represent and defend, a uniform courtesy and manliness, and we shall accomplish infinitely more for the common weal of the land.

Washington Correspondence of the Nashville (Ten.) Union.

WASHINGTON, January 23, 1846.

In the House, the debate on Ingersoll's Report, in favor of giving notice for the cessation of joint occupancy, goes on from day to day, as hotly as it did when the discussion first sprung up, and when *Old Giddings, the Abolition Tory*, spoke with such holy joy of the servile war which would, as he hoped, arise in the Southern States in the event of a war with England. He, the miserable traitor, hopes that a war with England, and a negro insurrection in the Southern States, will dissolve the Union. You will recollect that he was expelled from his seat some years since for presenting petitions in favor of dissolving the Union. His fanatical constituents in Ohio, re-elected him then—and now again, he holds his present seat by another re-election. The people of Tennessee will believe it incredible that such a wretch could be elected and re-elected by any constituency in the Union. It is, however, true, that there is such a people in his district in Ohio—a district in which Abby Kelley is worshipped as a second Virgin Mary—in which free negroes and Abolitionists form the *elite* of society. Giddings himself looks like a monster. He has a strong personal likeness to Da Vinci's picture of Judas Iscariot in the paintings of the Last Supper. The picture of the Devil, in the illustrated edition of Milton, and the same in Flaxman's engraving of Pandemonium, has a mild and innocent-looking countenance when compared with the head and face of Giddings. He is the incarnation of a low, vulgar, filthy spirit of evil, bearing only the same relation to a bold and manly devil, that Shakspeare's Caliban does to a perfect man.

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* * His fierce, black eyes, flashing out from under his shaggy and grizzled eye-brows, give him the appearance of one of Mrs. Radcliffe's depraved Italian priests. If I wished the greatest possible evil to an enemy—if I wished to see a vile wretch devoted

————to some chosen curse,
Some hidden thunder in the stores of heaven,
Red with uncommon wrath,

I would wish to see him metamorphosed into Joshua R. Giddings, of Ohio.

From the Winchester (Va.) Republican.

At a meeting of the citizens of Clarke county, Va. held in Berryville, January 31st, 1846, the following preamble and resolutions, offered by Mr. L. Lewis were adopted:

Whereas, We citizens and slaveholders of Clarke county, in the State of Virginia, have long been aware that unfair and unlawful means are taken by evil-disposed and suspicious persons, in this and the adjoining counties, either resident or traveling among us, to make our servants dissatisfied with their condition, and by false representation induce them to abscond from our service, and afford them every facility of escape; and being conscious of the kind treatment and care (almost universal in our own and the adjoining counties,) which our slaves receive from their masters, that in fact *we are the slaves*, that as a laboring class they are better off and more free from care than *we are*—and feeling ourselves and our rights of property deeply involved in this matter, therefore

"1. Resolved, That we will join heart and hand for the mutual protection of our property in our slaves, and do hereby become responsible, in equal proportions, for the payment of a reward of $250 to any person or persons who will give such information, to any one of us, as will secure the arrest and conviction before a court of justice, of any person or persons, white or black, of inducing, aiding, or abetting the escape of slaves from our county, and further we pledge ourselves to use every exertion to detect all evil-disposed or suspicious persons visiting or residing in our county, who may be disposed to invade our rights of property, and to act promptly and sustain each other on every occasion where such action is necessary.

2. Resolved, That we, the signers of these resolutions, pledge ourselves to see paid to any one in or out of the State, the sum of *one hundred and fifty dollars*, including the legal reward of *thirty dollars*, for each and every absconding slave taken up by him, beyonds the limits of the State—or *one hundred dollars*, if taken within the limits of the State, and returned to his owner or secured in jail, so as to secure his recovery, and all reasonable charges paid."

From the Worcester County Gazette.

LIBERATOR.

For the special benefit of the editor of this paper, we will state that if we come into the Anti-Slavery ranks at the *eleventh* hour, he staid out till past the *ninth*. We have been, in sentiment, Anti-Slavery so long that *our* memory runneth not to the contrary; and for more than ten years, we have been associated with anti-slavery societies, and have labored according to the measure of our ability, in behalf of universal emancipation. Yea, more, when Mr. Garrison first raised his feeble voice, in behalf of freedom, we were among his admirers and defenders; and so continued to be, till, apparently forgetting the object of his first love, the grand idea of liberty—liberty of speech—liberty of the press, and the liberty of the whole human race, he began to "sift in" those extraneous crudities, and nonentities, and absurdities which have characterized the anti-Church, anti-ministry, anti-Sabbath, and anti-human government society. *We* continued in the same course on which we first entered. *He* has gone off, in a tangent, battling windmills and spectres, which his own imagination has conjured up, and now looks back and doubts whether anybody is on the Anti-Slavery track, who has not kept up with him in his vagaries. What we have said of ourself is equally applicable to our publishers; Anti-Slavery from the first, and enlisted for the war.

"The Peculiar Institution."

THE CASE OF PETRONIA.

We yesterday mentioned the case of a black woman carrying off the child of a Mrs. Batchelor, living at the corner of Conti and Marais streets. Messrs. Seicheneider and Trescazes, of the first Municipality police, went to the lake yesterday in the evening, in company with Mrs. Batchelor, when on arriving on board the steamboat Creole, the mother recognized her infant, who was found lying on a bed with a black woman. Mrs. Batchelor immediately claimed it, and the officers handed it to her and arrested the black woman.

Yesterday morning this monster, who calls herself Petronia, was examined before Recorder Genois, when she declared that she had been delivered of a child herself a few days ago at the house of a woman named Madame Jean—that the child died, but that she knew not who buried [illegible] buried. Madame Jean was examined, who declared that Petronia had never been brought to bed there, but it would appear that she might discover more of this horrible affair if she wished. The fact is that Petronia has had a child, and the inference is that she has given her offspring to the care of another, to be brought up as free, and that she carried off Mrs. Batchelor's white child, to return to Mobile, and rear as a slave. She confessed that she did take the child, but refused to state her reason for so doing.

A white woman named Eliza Overton declared that on Friday last, Petronia had come to her to know where she could obtain a white child, and that they went in a cab to the asylums, in order to procure one, but without success. On the Monday following, the day before yesterday, Petronia carried off Mrs. Batchelor's child. The black woman has been remanded for farther examination. What makes this case a peculiarly distressing one is, that there is no law here to punish a colored person for kidnapping a white child. We trust in the name of all that is moral and religious, that some law will at once be framed, and that it may be of sufficiently severe character to prevent, if possible, a recurrence of such horrible atrocities. We feel persuaded that in a few days the veil that hangs over this inhuman mystery will be withdrawn, and the whole truth be brought to light.—*New Orleans paper.*

From the Granite Freeman.

WASHINGTON'S RUNAWAY SLAVE.

There is now living, in the borders of the town of Greenland, New Hampshire, a runaway slave of General Washington, at present supported by the county of Rockingham. Her name, at the time of her elopement, was Ona Maria Judge. She is not able to give the year of her escape, but says she came from Philadelphia, just after the close of Washington's second term of Presidency, which must fix it somewhere in the first part of the year 1797. Being a waiting maid of Mrs. Washington, she was not exposed to any peculiar hardships. If asked why she did not remain in his service, she gives two reason, first, she wanted to be free; secondly, that she understood that after the decease of her master and mistress, she was to become the property of a grand-daughter of theirs, by the name of Custis, and that she was determined never to be her slave.

She came on board a ship, commanded by Captain John Bolles, and bound to Portsmouth, New Hampshire. In relating it, she added, "I never told his name till after he died, a few years since, lest they should punish him for bringing me away." Had she disclosed it, he might have shared the fate of Jonathan Walker, in our own day.

Some time after her arrival at Portsmouth, she married a colored sailor, by the name of Staines, and had a family of several children, but they, together with her husband, have all been dead for several years.

Washington made two attempts to recover her. First, he sent a man by the name of Bassett to persuade her to return; but she resisted all the arguments he employed for this end. He told her that they would set her free when she arrived at Mount Vernon, to which she replied, "I am free now, and choose to remain so."

Finding all attempts to seduce her to slavery again in this manner useless, Bassett was sent once more by Washington with orders to bring her and her infant child by force. The messenger, being acquainted with Governor Langdon, then of Portsmouth, took up lodgings with him, and disclosed to him the object of his mission. The good old Governor, (to his honor be it spoken,) must have possessed something of the spirit of modern Anti-Slavery. He entertained Bassett very handsomely, and in the meantime sent word to Mrs. Staines, to leave town before twelve o'clock at night, which she did, retired to a place of concealment, and escaped the clutches of the oppressor. Shortly after this, Washington died, and, said she, "they never troubled me any more after he was gone."

Being asked how she escaped, she replied substantially, as follows: "Whilst they were packing up to go to Virginia, I was packing up to go, I didn't know where; for I knew that if I went back to Virginia, I never should get my liberty. I had friends among the colored people of Philadelphia, had my things carried there beforehand, and left while they were eating dinner."

Mrs Staines does not know her age, but is probably not far from eighty. She is a light mulatto, so light that she might easily pass for a white woman, small of stature, and, although disabled by two successive attacks of palsy, remarkably erect and elegant in her form.

The facts here related, are known through this region, and may be relied on as substantially correct. Probably they were not for years given to the public, for fear of her recapture; but this reason no longer exists, since she is too old and infirm to be of sufficient value to repay the expense of search.

Though a house servant, she had no education, nor any valuable religious instruction; says she never heard Washington pray, and does not believe he was accustomed to. "Mrs. Washington used to read prayers, but I don't call that praying." Since her escape she has learned to read, trusts she has been made "wise unto salvation," and is, I think, connected with a church in Portsmouth.

When asked if she is not sorry she left Washington, as she has labored so much harder since than before, her reply is, "No, I am free, and have, I trust, been made a child of God by the means."

Selections.

We have received the following document, in pamphlet form, from Glasgow, and lay it before our readers with great pleasure. Its clear and unanswerable arguments we commend to the consideration of all members of pro-slavery churches, and especially to those persons who are friendly to the American Board:

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, AND THE REV. DR. CHALMERS, ON CHRISTIAN FELLOWSHIP WITH SLAVEHOLDERS: AN ADDRESS BY THE GLASGOW EMANCIPATION SOCIETY, TO CHRISTIANS OF ALL DENOMINATIONS, BUT ESPECIALLY TO MEMBERS OF THE FREE CHURCH OF SCOTLAND.

Although the subject of this pamphlet refers particularly to the conduct of the American Board of Commissioners for Foreign Missions, yet, as it involves topics which they have contrived to interweave as principles into the Christian system, and as they have started, in connection with that system, a new theory of "*Organic Sins,*" it has been thought that the Christian public generally will be interested to know something of this new doctrine, and the source from which it has emanated. This pamphlet is therefore addressed to "*Christians of all denominations;*" and as this American Board of Commissioners say, that "Drs. Chalmers, Cunningham, and Candlish, with the whole General Assembly of the Free Church of Scotland, substantially concur in the same sentiments," the Committee have felt justified in addressing it "*especially*" to the members of the Free Church, believing that a large portion of them will be desirous to know how the American Board of Commissioners for Foreign Missions call to their aid the above-named Rev. Doctors, and the General Assembly of that Church, to build up a system the most impious, unjust, and anti-Christian, that perhaps ever was attempted to be established by men calling themselves by the name of Christ.

To the Rev. Leonard Woods, D.D. and others constituting the "American Board of Commissioners for Foreign Missions," and to the friends and patrons of said Board:

At a meeting of the Committee of the Glasgow Emancipation Society, November 5th, it was unanimously resolved:—

"That the Secretaries be instructed to prepare a document expressive of the views of the Committee respecting a Report on Slavery, recently put forth by the American Board of Commissioners for Foreign Missions, and signed by LEONARD WOODS, and eight others; and to procure the circulation of far as circumstances will allow."

With a deep sense of our responsibility, and of our duty to "feel for those in bonds as bound with them," we proceed to discharge the duty imposed by this resolution.

Your Report is before us. From this we learn that the occasion which called it forth was the presentation of "certain memorials relating to the admission of slaveholders to the churches under the care of the Missionaries of the Board."

The charges preferred by the memorialists are:—That slaveholders are admitted to those churches as Christians—that the Board sanctions the principle, that a man may hold slaves and at the same time live under the power of the Gospel—and that thus its influence goes to sanctify slaveholding, and make it honorable. In answer to these charges, you admit that slaveholders are received into churches under your care, and in a long argument you attempt to show that a man may hold men as property, and, at the same time give "credible evidence of a saving change of heart, and of repentance and faith in the Lord Jesus Christ." To justify yourselves in taking this position, you say—"Drs. Chalmers, Cunningham, and Candlish, with the whole General Assembly of the Free Church of Scotland, substantially concur in the same sentiments."

You are perfectly aware that the only *essential* idea attached to the word slaveholder, is, a man who holds and uses human beings as "*chattels personal.*" In the language of Dr. Chalmers, you thus express your views: "We must not say of every man, who, by INHERITANCE, is himself the owner of slaves, that, unless he makes the resolute sacrifice and renounces his *property in slaves*, he is not a Christian, and should be treated as an outcast from all the distinctions and privileges of Christian society." By this you lay down the principle as that on which the Board is to gather its churches, that some men are born slaves, and others slaveholders, with a right to hold, buy, and sell the *persons* of men as property; and this you do in a nation whose watchword, in *theory*, has ever been—"*all men are created free.*" You sanction it as a Christian principle, that a man may receive human beings, "*by inheritance,*" as "goods and chattels," as he receives houses and lands. You also sanction the doctrine, that men may "love their neighbors as themselves"—"may do unto others as they would that others should do unto them"—"do justice, love mercy, and honor all men," and, at the same time, gain a living by herding immortal man with brute beasts. To this principle the Board and its supporters lend the sanction of their influence throughout the world. Under the government of the righteous Ruler of the Universe, we believe that man can commit no greater wrong against his equal brother than to cast him out of the pale of humanity and count him a "chattel."

You teach, as far as your influence extends, that Christianity allows the possibility that man may do this innocently; for you assert, that it is not necessary for men "to make the resolute sacrifice of their property in slaves," in order to entitle them to the character of just, honest, and Christian men. As a body, you vouch for the piety and respectability of those who breed and traffic in slaves, and who take and give bills of sale of men as they do of cattle; and, to justify yourselves, you quote the Rev. Dr. Chalmers, who, as cited by you, says—

"Distinctions ought to be made between the character of a *system*, and the character of *persons*, whom circumstances have implicated therewith; nor would it always be just, if all the recoil and horror wherewith the former is contemplated, were visited in the form of condemnation and moral indignancy upon the latter."

In 1844, Dr. Chalmers again recommended the scheme of Emancipation which he published twenty-five years before, as the safest, speediest, and *most Christian* way to put an end to Slavery. His proposal was, that *the slaves should buy themselves of their owners!* The sentiments of a man who could thus propound, as a just and Christian mode of abolition, that the wronged slaves should buy with money, earned by years of toil under the lash, the bodies and souls which their Creator had given them and of which their masters, by fraud and violence, had despoiled them, are quoted by you to justify your conduct in extending *Christian* brotherhood to such unmakers of men; and to prove that Jesus Christ authorizes his disciples to trade in slaves, as suits their expediency. What would an intelligent slave, whom Christianity had taught to look forward to the grandeur of an eternal inheritance, say of *his* religion who could thus herd him with the beasts of the field, and who could breed human beings for the market? Would he coincide with you and Dr. Chalmers in receiving him as one who has the faith and mind of Christ? Or would he not rather regard you as making Christ the minister of sin?

To justify yourselves in receiving *manstealers* to churches under your care, you set up a distinction between the *sinner* and his *sins*, and you assert that it is according to the dealings of God with men to denounce the latter as irreconcilable with His nature, and to receive the former to His Church as the penitent and regenerated child of His adoption. Thus you would denounce drunkenness, as involving "great debasement, wickedness, and misery;" but receive drunkards to your churches, as Christians. You would denounce theft; but receive thieves to your Christian embrace—especially if the stolen article be *only* a man. The "condemnation and moral indignancy" which you visit upon the theft, you will by no means visit upon the thief. No; *him* you receive to your mission churches, as one who may give "convincing evidence that he is regenerated!"

You say—"The more we study God's method of proceeding in regard to *Slavery, polygamy*, and other social wrongs, the more are we convinced that, in dealing with individuals implicated in these wrongs of *long standing* and *intimately interwoven with the relations and movements of the social system*, the utmost kindness and forbearance are to be exercised which are compatible with a steady adherence to right principle." In this you sum up your main argument to vindicate your conduct in recognizing slaveholders as Christians, and in receiving them to your churches. Your argument is—the sin of which they are guilty is "of long standing and intimately interwoven with the relations and movements of the social system." So among the Algerines, you would admit those to your churches whose business is to seize and enslave Europeans and Americans who are driven upon their coast; in New Zealand, you would receive those who slaughter and devour men for food; and in some countries, you would receive those who offer human sacrifices;—for all these evils, in these countries, are of "long standing and intimately interwoven with the relations and movements of the social system."

If but *one* man in the United States were in the habit of offering human victims, could any possible amount of evidence convince you that he has the mind of Christ, and is a meet subject for Christian fellowship? No; he is *alone* in his sin—the universal sentiment of the nation is against it—it is not yet become an "*organized* sin." You would join the community to consign him to a dungeon or a gallows. But, the practice becomes a national affair—constitutions and laws are made to regulate and protect it—time rolls on—and human sacrifices become sanctified and honored as a religious ordinance, and the custom is transmitted, "by *inheritance*," from age to age. *Now*, you would receive to your Mission's Church those who sacrifice human victims—for the evil is "of long standing—intimately interwoven with the relations of the social system"—and has assumed the dignity of an "*organic sin*," as one of your number—Rev. C. E. STOWE, D. D.—called Slavery.

One man sets up the business of slave-breeding and slave-trading, say in the State of New-York. He also enters his neighbor's house and takes men, women, and children, and sells them. Him you would not receive—the community is against him;—and his sin is of recent date. But the whole State enters into the business. The Constitution and laws make special provisions for its support. Governors, Legislators, Doctors of Divinity, and Judges, engage in it. It becomes an essential element of the "social system;" and is, besides, a time-honored custom; and men become slave-breeders, slave-traders, and slaveholders, "by *inheritance*." *Now*, you would say, they can give "credible evidence of repentance and faith in the Lord Jesus Christ," and still continue in these practices. Their sins are "of wrought into the very texture of society"—and the man, whom, while a solitary slaveholder, you would have rebuked as the vilest of men, is now to be treated "with the utmost kindness and forbearance"—and honored with your confidence as a Christian—and promoted to the eldership and the ministry!

Thus the principle on which you estimate the heinousness of sin is, that it loses the nature of sin and becomes respectable and Christian, in proportion to the number who commit it, to the length of time in which a whole community has indulged in it, and as it is legalized, and "interwoven into the social system." You would hold the pirate and murderer innocent according to the depth and inveteracy with which piracy and murder "are inwrought into the texture of society!"

You have churches on the coast of Africa. A man comes forward to join one. Your missionaries have nothing against him—except that he goes into the interior, burns villages, captures men, women, and children, brings them down to the coast, and sells them to American and other slave-traders. This practice you ask him to abandon. He replies—the traffic is "of long standing and is intimately interwoven with the relations and movements of the social system." Would you receive him? If you receive the slave-trader in Georgia on the ground that his sin is "intimately interwoven into the social system, and of long standing"—why not receive the African slave-trader on the same ground, other things being equal? You must, or give up your apology, and confess that your conduct is without excuse.

You have a church at Smyrna, in Turkey. A Mahometan convert wishes to join. He gives "satisfactory evidence of a saving change of heart, and of repentance and faith in Christ," in the estimation of your missionaries. Yet he has two wives and two concubines, or it may be a much larger number of these. Your missionaries talk with him about it; and learn that polygamy and concubinage are "deeply and inveterately inwrought into the very texture of society." Having learned this, you treat him "with the utmost kindness and forbearance"—and receive him to your church as one whose "life is hid with Christ in God!"

We infer from this Report, that those who practice *polygamy* are received into churches planted by you among the heathen. You intimate that you deal with such as you do with slaveholders, *i. e.* "receive them on their giving satisfactory evidence of a change of heart;" but ceasing from this "organic sin" is not included in this evidence, any more than is "renouncing property in slaves." Are the friends and supporters of the Board in Great Britain and America, especially among the *female* portion of society, aware that they are supporting churches into which those who practice *polygamy* and *concubinage* are received as Christians?

You must be allowed to have discovered a new and most ingenious way to restrain men from evil practices—*i. e.* receive them to "all the distinctions and privileges of Christian society"—and then persuade them to forsake their evil ways. So, to do away drunkenness, you would receive drunkards to your churches, as persons who may "give convincing evidence of regeneration." To induce manstealers to forsake their wickedness you would assure them that man-stealing may be perfectly consistent with a "credible profession of Christianity," and throw around them whatever of respectability, membership in your mission churches can impart; and to induce *polygamists* to abandon their iniquity you would receive them to your pulpits and communion as Christian men and ministers. This, you say, you are "convinced is God's method of proceeding in regard to Slavery and Polygamy, and other wrongs that are interwoven with the social system!"

"Adultery, drunkenness, extortion, *man-stealing*, hatreds, and strifes," were "interwoven with the social system" in Asia Minor—yet it is said, "they who do such things shall not inherit the kingdom of God." Judaism, with its imposing array of sacrifices and ordinances, was intimately interwoven with the social system in Judea; yet Christ openly and directly proclaimed his purpose to sweep it all away, and establish a spiritual kingdom of universal love. *Idolatry* was the mainspring of society among the Gentiles. Did God receive idolaters to His Church, and recognize them as subjects of "saving faith and repentance" in order to turn them from their idols? No; He said—"Idolaters shall not inherit the kingdom of God." To suppose that the Almighty would recognize a man-stealer as a devout Christian, in order to induce him to forsake his sin, is to impeach His wisdom; and to suppose that the evil-doer can be turned from his evil-deeds by being assured that his wickedness is no bar to confidence and respectability, is to make a mock of common sense, and contradict the testimony of universal experience. To assert that the Holy One looks with indulgence on the sin of turning man, made in His likeness, into an article of trade, though it be of "long standing," and intimately connected with the frame-work of society, is to impeach His justice and holiness. While Slavery is an act of an individual, you regard and treat the slaveholder with "recoil and moral indignancy;" but when the whole community engages in the practice, then the individual slaveholder is to be treated with the "utmost kindness and forbearance;" *i. e.* received "to all the distinctions and privileges of Christian society." Thus you consider the individual sinner less blameworthy, in proportion to the number whom he can induce to join him in his sin. The drunkard becomes respectable, and looses the stain of guilt, in proportion as he spreads drunkenness throughout the entire community, and it becomes a popularized and legalized sin. Then those who are born and educated to drunkenness may continue in their sin, and at the same time "give convincing evidence of repentance and faith in Christ!" So you would say that those who are born and trained to a life of highway robbery among the Alps, or of piracy in Algiers, may give "credible evidence of repentance," while they persist in these practices into which they came "by inheritance."

Such is your reasoning, to justify yourselves in admitting slaveholders to your churches. Whatever wrong a man does to his fellow-creatures, provided it is "of long standing, and intimately interwoven with the social system," it is not incompatible with a "credible profession of Christianity." However flagrant the injustice, if it be a part of the social system in which a man is born and educated, Christianity does not require its *immediate* abandonment. You well know that the sin of denying marriage to *three millions* of slaves is "deeply interwoven with the very texture of society" all over the Southern States; and because it is, you would appoint those who commit this sin, and who herd men and women together in a state of concubinage, to be your secretaries and missionaries; and you receive them to your churches as respectable men and Christians; while you spurn as heathens the polluted men and women who do the same deed in Boston. If you treat the man who keeps five hundred men and women in this condition in Louisiana "with the utmost kindness and forbearance," and receive him to the "distinctions and privileges of Christian society;" why not accord similar treatment to a man or woman who affords five men and women accommodation to live in such a sinning, wretched condition in New-York? Of the two, if there can be any comparison in their guilt, the Louisiana planter is far the most guilty. Why not receive the one into your churches as well as the other, in order to induce him to forsake his sins?

The circumstance which you mention to extenuate the slaveholders' guilt and to justify your Christian alliance with him, is the reason, above all others, which proves him most unjust, and why you should exclude him from your fellowship—*i. e.* the fact that Slavery is "inwrought into the very texture of society." This fact makes the condition of the slaves more hopeless, draws around his soul a deeper gloom, and arrays against him the combined sympathy and power of the whole community. A *nation*, instead of an individual, stands ready to crush his every effort to arise from the condition of a brute to the dignity of a man. This very circumstance, which, above all others, aggravates the sorrows and sufferings of the slave, drives deeper the iron into his soul, and makes the lash and chain of his servitude more galling, you bring forward in mitigation of the guilt of those who thus systematically and deliberately torture his body, rob him of his rights, and overcloud his mind with artificial woven Slavery with all the relations and movements of their social system," and by fraud and threats prevailed on a whole nation to lend its power to aid them in crushing their victims, proves that their evil plans and purposes are deliberate, deep laid, malignant. Their villany is not the result of a sudden provocation and outburst of passion, but it is cool, designing, and calculating. Their purpose of injustice and wrong to the slave appears malignant and desperate, in proportion to the coolness, steadiness, and system, with which they pursue their object. Your great argument to extenuate the slaveholders' guilt only proves him a more deliberate, determined, and systematic villain; and the slave the victim of deeper and more inexcusable injury.

Thus reasoned Mr. Rice, in the Convention that formed the Constitution of Kentucky. He says:

> "It is vain for me to plead that I have the sanction of law for holding slaves; for THIS MAKES THE INJURY THE GREATER—it arms the community against the slave and makes his case desperate. The owners of such slaves are LICENSED ROBBERS; and not the just proprietors of what they claim."

If the fact that slaveholding is "inwrought into the texture of society," protected and perpetuated by constitutions and laws, and sanctioned by social and religious customs, "makes the injury to the slave the greater, as none can doubt that it does; it also makes the guilt and infamy of the slaveholders the more apparent. Whatever circumstance deepens the injury deepens the guilt of him who inflicts it. The "legislative enactment for the continuance of Slavery," which you adduce to palliate the slaveholder and to justify your reception of him as a Christian, is declared by William Pitt to be "an outrage upon justice, only another name for FRAUD, ROBBERY, and MURDER, to infringe all the principles of law and subvert the foundation of morality."

So far as the influence of this Report may extend, it can but work evil, and *only* evil, to the cause of Liberty and Christianity. Its tendency appears to us to be to establish principles, subversive of the foundations of moral government, viz:—

1. That holding and using human beings as property, and breeding and trading in slaves, are consistent with a "credible profession of Christianity," and that ceasing from these sins is not included in the Gospel idea of "Repentance and faith in Jesus Christ."

2. That a wrong done to man is less sinful, in proportion as it becomes "intimately interwoven with the relations and movements of the social system."

3. That slaveholders, polygamists, concubinists, thieves, and robbers, become less guilty and more worthy of Christian confidence and respect, in proportion as their numbers increase, and as they are enabled to band together and to pass laws to legalize and justify their evil deeds, and make them essential elements of the social state.

These principles seem to us to constitute the basis of this Report. On behalf of the Committee of the Glasgow Emancipation Society, we therefore wish to record our earnest protest against it; and against the slaveholding religion which the Board and its supporters are seeking to propagate among the heathen as the religion of Him who came to "break every yoke and to let the oppressed go free," and who forbids his followers to "join hands with thieves, or to be partakers with adulterers."

JOHN MURRAY, } Secretaries.
WILLIAM SMEAL. }
GLASGOW, 26th November, 1845.

THE BOSTON ADDRESS.

The following addresses have been sent us for publication, and we give them a place in our paper with pleasure. They should be published throughout the length and breadth of the land:

Esteemed Citizens of Boston, in New England;

We, the inhabitants of Boston, in Old England, assembled at a public meeting convened by our Mayor in the Town Hall, 26th January, 1846, beg leave respectfully to present you this friendly address on the subject of international peace.

Two centuries ago, the inhabitants of your city, because they had received from this place the persecuted but truly venerable minister of the Gospel, Mr. John Cotton, honored our town by changing the name of their own, and adopting that of Boston. We trust that the respect then showed, will always continue to be deserved; and that friendship, along with commercial intercourse, will for all generations be perpetuated, never to be interrupted by national jealousies, or by the horrors and crimes of war.

We believe war to be an evil—a pure evil, unattended by any good in its motives, actions, or results; an evil so tremendous, that no earthly consideration can justify it.

We are convinced that war is destructive to all the interests of humanity, to happiness and liberty, to commerce and wealth, to science, arts, and civilization, to learning and intelligence, to philanthropy and religion.

We regard war, as UNREASONABLE; for even should it prove which party had the most STRENGTH, it would never show on which side was the most RIGHT: and we doubt not that any good, which may in some cases be supposed to have resulted from fighting, could have been secured in a greater degree, more rapidly, more effectually, more widely, more permanently, and far more cheaply, by negotiation.

We observe that any Government designing an attack on the rights, liberty, happiness and commercial prosperity of any other nation, in all cases commence by assailing the rights, liberty, property, happiness, and commerce of their own people.

We consider war to be condemned alike by the voice of conscience and experience; by natural and revealed religion; and to be unworthy of the nature of man, and contrary to the will of God. We therefore protest against our being called out to fight either against you or any other portion of the one family of man. We hope to see the day when it will be proved that war is as needless as it is pernicious, that it may be avoided; that the friends of reason and religion are able to awaken such a public sentiment on the subject, as will render it impossible for the selfish and the ambitious to turn the hand of man against his brother.

Citizens of Boston! permit us to exhort you to cherish and to spread these pacific principles; till all nations shall repose amid all the blessings of a universal and perpetual peace.

Signed on behalf of the meeting,
J. NOBLE, Chairman.
A member of the Town Council of Boston,
Lincolnshire, England.
BENJAMIN FARRINGTON,
(Baptist Minister,) Secretary.

THE HUDDERSFIELD ADDRESS.

From the Manufacturers, Merchants, and other Inhabitants of Huddersfield and its Neighborhood,—to the Citizens of the United States of North America:

FRIENDS AND FELLOW-CHRISTIANS:

Permit us to take this mode of communicating with you in a spirit of friendship and brotherhood, on a subject which is at present agitating the public mind, both in this country and in yours—a subject of immeasurable importance, in every point of view, to our mutual interests.

We have observed with regret, in many of the public papers, on both sides of the Atlantic, the manifestation of a warlike spirit, in reference to the disputed boundaries in the Oregon Territory. As it is not our business, so we have no inclination, to enter upon the merits of the respective claims of the two nations—our object is to induce you to unite your efforts with ours, to avert the threatened calamity.

That war under any circumstances, and especially a war between two countries, bound together by innumerable ties, as are England and the United States, would be a *terrible calamity*, is a self-evident proposition, whether as regards the severance of the nearest domestic bonds, the disturbance of our ever-growing commercial and political relations, or the disgrace of our common Christianity.

And shall it be, that two of the most powerful and enlightened nations of the earth, thus united by the ties of religion, consanguinity, and mutual interest, settle a dispute by violence and bloodshed?

Shall it be, that two nations so far advanced in civilization and refinement, must, in the middle of the nineteenth century, adopt the brutish maxim of the most barbarous ages and countries, that "*might is right.*"

Shall it be that two professedly Christian countries, both engaged in instructing and evangelizing the Heathen, must set such an example to the Pagan world?—Forbid it, Humanity! Forbid it, Justice! Forbid it, Christianity!

When *private* individuals adopt such a mode of settling their differences, and loss of life ensues, so great a *crime* is visited with the extreme penalty of the law. Happily, this manner of acting in private life is now chiefly confined to the most illiterate and depraved portion of the community, and why should we, in a *national* capacity, adhere to a barbarous practice, condemned by our own laws, in the relations of *social* life? If two intelligent and reasonable tradesmen differ, they settle the matter by arbitration—and why should not all *international* disputes be settled by arbitration also? It is not only more sensible, more humane, and more Christian, but far more likely than a resort to arms, to terminate the disagreement to mutual satisfaction, and certainly with incomparably less expense to the Exchequers of both countries.

We therefore appeal to you, the intelligent merchants and citizens, in all parts of the Union, to exert to the utmost, your powerful influence with the public, and with the Federal Government, to prevent the occurrence of a war in which it would be the extreme of folly and wickedness to engage, whilst we are endeavoring to exercise a similar influence in this country. We feel confident that were the moral power thus possessed, but exercised in its full and legitimate extent on both sides of the Atlantic, it would not fail to effect the object we have in view—the preservation of peace and prosperity, both in your country and our own.

Ardently desiring this happy result,
We remain, &c.

16th of January, 1846.

This has received the signatures of most of the leading firms in Huddersfield.

FRIENDLY APPEAL

From the Inhabitants of Plymouth, Great Britain, to the Citizens of the United States of America, for the purpose of averting War between the two Countries—to the Legislators and Citizens of the United States of America:

FRIENDS AND BRETHREN:—

We are deeply concerned to perceive that there are any indications, how remote soever, of threatened hostility between your country and our own. Towards your nation we entertain, in common with the vast majority of our fellow-subjects, feelings of sincere good-will. As the friends of peace throughout the world, we desire that all those who delight in war may be scattered; but with you, to whom we are allied by community of national origin, by identity of language, by similarity of many of our laws and institutions, we earnestly and especially deprecate hostility. Moreover, by war, our commercial intercourse would be seriously impeded, the progress of civilization and of science be obstructed, immense pecuniary loss be incurred, domestic ties be broken, humanity be outraged, life to a fearful extent be sacrificed, and dire offence committed against the laws of our beneficent Creator. By war we must both lose much; and what could the victor gain that would be worth one thousandth part of the cost of the conflict.

Again: whatever be the value of the Oregon Territory, it would be a poor compensation to the owner, for the blood and treasure which would be spent in acquiring it: and then, too, the dispute, respecting it may so easily be settled by arbitration, if other and simpler means be ineffectual.

Let us, we entreat you, agree to exert all our influence, personal and political, on each side of the Atlantic, to frustrate the devices of those ambitious and reckless spirits, in either country, who, by precipitating us into conflict, would render us the scorn of the world; while the energies and influence of two great nations, which ought to be combined for the benefit of the entire human race, would be foolishly and wickedly employed in inflicting mutual and widely-spread injury and destruction.

Allow us, then, to hope that your cordial response to this appeal may strengthen the bonds of amity between us, and promote the interests of universal peace.

Dated 27th January, 1846.

Signed by several hundreds of the inhabitants of Plymouth, headed by the Mayor, and six borough and county magistrates, and two clergymen of the establishment.

From the London Daily News.

TO MR. WEBSTER, OF AMERICA.

Sir—The question in regard to Oregon has excited so much discussion on both sides of the Atlantic, that I shall take my stand, as far as possible from the main part of it, in order to view the conflicting parties more dispassionately and more distinctly. I am confident we shall meet on the subject with the same equable and unbiased judgment, as when we conversed in England on matters of less excitement. It is evident to me that the better-informed part of the Americans are convinced that their claims are untenable; and that the worst informed, and worst intentioned, are still more firmly convinced than they. For no honest man will shrink from arbitration. No honest man, who entertains a doubt of any right, will assert that right from controllable arrogance, or from imaginary expediency. In my opinion the courtesies and civilities of private life ought to be carried into public, and even extended. I believe you are capable of deciding even your own cause with impartiality; but the eye sees with more clearness what is not too near. Believing that much of the assumption and insolence of your slave-dealers was encouraged by our supineness on the aggressions of France, I cannot but express my surprise, that the wisest and most courteous of her kings, and most honest and temperate of her ministers, should have interfered at all in the affairs of Tahiti; but it will be incredible to future historians, that, *because* we had committed no wrong on the inhabitants, by seizing and governing the territory, *because* we had only taught them, for half a century, the arts of peace, and the duties of religion, it was allowed them to extinguish both, and to convert the island into a brothel, under their protectorate. Still, I am of opinion that a better sentiment than outraged dignity withheld us from chastising, with renovated vigor and effect, a restless and reckless nation. The same sentiment is no less strong, and no less becoming, on the present occasion. Physically and morally, the English would suffer much from hostilities with America, but America will suffer greatly the most. Do you imagine that we should be so insane as to send an army into Oregon, or even a fleet to the coast? No, indeed: but we might, for the first time, attempt to effect by conciliation and flattery, what we usually do by force.

Suppose a man of high rank and distinction landed in Häiti, with gifts and decorations from a young and lovely queen; suppose he appealed to him not merely as a sovereign of a rich and fertile island, of a brave, high-minded, and military nation, but as a *Universal Defender and Protector of all the Blacks.* Suppose he offered him five million dollars yearly, to enable him to accomplish his grand plan of emancipating them all, by means of ten or twelve thousand men debarked on your Southern States; what think you? The English need only transports, with a small train of artillery, a few riflemen, and a few troops of dismounted cavalry. Many debarkations might be made, the slaves in your country being well prepared for them, and promised the property of their masters, together with the masters and their families to work for them, during the term of fourteen years, in Häiti. You could afford to send no troops into Canada, nor could you conquer the country if you did. Wait, wait, my good Mr. Webster; that country will, within fifty years, form five other united provinces. And this will be, because we never have attempted to introduce our language, the sacred bond of lasting union. I do not implore the great body of your countrymen to be just and honest. I am no enthusiast. I am no visionary. I only do implore them to be quiet, which they can be. Oregon will be yours; but not yet. I wish it may be; but not by force, not by intimidation; that will never do. The glory of England and of America is only to be extended by the communication of their arts and of their language. Let us contend which of us does it best and soonest, and there let contention both begin and end.

Yours, very sincerely,

WALTER SAVAGE LANDOR.

LONDON.

The following communication to the Bristol Mercury, (England,) we have reason to believe is from the pen of J. B. Estlin, Esq. an eminent and highly-respected surgeon, of that city:

From the Bristol Mercury, January 6, 1846.

FREDERICK DOUGLASS, THE FUGITIVE SLAVE.

But little is yet known in England respecting this remarkable man. A few years ago he was suffering under the horrors of hopeless slavery, in Maryland, United States. Happily for him, and probably for his suffering fellow-slaves, he escaped from his cruel bondage to the free States of America, where he remained in obscurity for a year or two, working at any employment he could procure, exposed only to the contempt and indignity with which *independent* and republican America, even in its *free* States, treats that portion of its population, however well educated and refined they may be, whose misfortune it is to have any color in their skin. After a time, on a casual attendance upon an anti-slavery meeting, Douglass ventured to make himself known to some members of an abolition society. The Abolitionists found him to be a young man of unusual ability, of sound judgment, serious, of excellent character, and with a degree of cultivation of mind quite extraordinary for the opportunities he had while in the slave States, where teaching slaves to read, and even giving them Bibles, subject the offenders to severe penalties! The American Anti-Slavery Society having ascertained that, in addition to the dependence that could be placed upon all of Frederick Douglass's statements, he had a peculiar facility of expressing himself with fluency and correctness, employed him as a lecturer upon Slavery, the evils of which he was able to expose from personal experience. His lectures occasioned much excitement in the free States, and much indignation, when his statements had gone southward, in the slave States from whence he had escaped. Doubts having been circulated as to the truth of the appalling revelations he made, he resolved to publish a narrative of his life, giving the names of the masters under whom he had lived, and dates and events which would at once prove the correctness of his account, and suppressing only some names and circumstances connected with his escape, which, if known, would have involved some of his benefactors in difficulties, and have diminished the facility of escape of other slaves by similar means. Wendell Phillips, Esq. an eminent barrister of Massachusetts, and an active Abolitionist, to whom Douglass showed his narrative in MS., advised him not to publish it, as it would probably lead to successful efforts for his being re-taken, and returned to Slavery, a fugitive slave not being safe even in the free States, their laws compelling them to give up such runaways if claimed by their owners. Douglass, however, with that courage which has distinguished him throughout his career, printed the narrative, and most rapid was its sale in America. Prudence, however, as well as other powerful motives, decided him upon taking the occasion of the excitement produced by the wide dissemination of his narrative, to leave America for awhile, and visit Great Britain. In accordance with this intention he sailed in the *Cambria*, Government steamer, from Boston, last August, in company with Mr. Buffum, a highly respectable man, an Abolitionist, and with the Hutchinsons, a remarkable family of singers, consisting of four brothers and one sister, who have been performing in Liverpool, and occasioning much interest by the originality of their music and their anti slavery songs. The party arrived in Liverpool, August 28th, and Douglass immediately repaired to Dublin, where, as well as in Cork and at Belfast, (where he at present is,) he has been lecturing to thronged assemblies.

The papers contained an account of a fracas on board the *Cambria* when Douglass came to England. The passengers having ascertained what an interesting man they had with them, expressed a desire to hear him give some history of himself and of Slavery, and the captain saw no reason for objecting to their wishes. Notice having been given of what was to take place, that the passengers might attend or absent themselves as they wished, Douglass began to speak, but he had not proceeded far, before he was interrupted by two American gentlemen accusing him of falsehood. Douglass, to prove his statements, began to read the laws of the slave States; the Americans, however, would not allow him to proceed, and threatened to throw him overboard. An Irish gentleman assured them that any attempt at violence would be a dangerous expedient for their own safety. The disturbance rose so high, that Captain Judkins was at length compelled to declare he would put in irons any one who ventured upon an act of aggression. The Abolitionists in Massachusetts have been voting resolutions of thanks to Captain Judkins for his manliness on the occasion, and the papers in the interest of the slaveholders abuse him, and threaten him with no more American passengers for allowing their nation to be insulted.

Douglass's lectures are said to be very eloquent. He is now finishing some at Belfast, where the chapels of the Wesleyan Methodists, Independents, and Presbyterians have been thrown open to him. His next visit will be to Glasgow, and he will probably come to Bristol (an invitation from which place he has accepted) in the spring.

A more deeply interesting "Narrative" than Douglass's can hardly be conceived. An edition of it has been reprinted by a warm friend of his in Dublin, and is being sold chiefly among private friends, without any advertisements or commission charges, for Douglass's benefit. A few copies have come to Bristol. Douglass, whose feelings are very independent, hopes to support himself while in England solely by the sale of the "Narrative."

He states in his preface to the Irish edition that his inducements to come to Great Britain were—First, to be absent from America during the sale of his book, on account of his personal safety, "lest his *owner* should adopt measures to restore him to his '*patriarchal care.*'" Second, that he might improve his stock of knowledge by visiting this kingdom. Third, chiefly to extend in England an enlightened knowledge of the contaminating and degrading influences of American Slavery upon both slaveholders and slaves, and thus excite such an intelligent interest in behalf of his suffering countrymen as may react upon America, and aid in the eventual extinction of this sinful institution.

Mr. Douglass speaks with much feeling of the gratification it has been to him, during his limited experience of travelling in this country, to move about from place to place in public conveyances without being despised and insulted in consequence of his color, and of his meeting everywhere with that respect which is due from man to man; and he has drawn a strong contrast on this point, between the freedom of monarchical England, and the thraldom of republican America.

NEGRO SUFFRAGE.

We copy the following article from the Jefferson Democrat, a Democratic paper, published at Adams, Jefferson county, New-York. It is rare we see anything from that party in favor of the right of suffrage to the colored people, but when we do we wish to give them the benefit of it:

The following communication meets our views so far as it goes. But we would go further and concede to the colored man all the privileges and rights enjoyed by the white citizen—eligibility to office as well as the right of suffrage. This position may conflict with the prejudices of many, but reflection will convince all of its correctness, and of the necessity that the Democratic party adhere to it, to be consistent with their fundamental principles.—ED.

The Constitution of this State contains the following provision:

"But no man of color, unless he shall have been for three years a citizen of this State, and for one year next preceding any election shall be seized and possessed of a freehold estate of the value of two hundred and fifty dollars, over and above all debts and incumbrances thereon; and shall have been actually rated and paid a tax thereon, shall be entitled to vote at any such election."

On the last Tuesday in April, 1846, an election is to be held for the choice of delegates to a Convention to revise the Constitution. The deliberations of that Convention will hereafter form an important part of the political history of the State. Numerous and important Reform measures are to be presented to that body for its approval or rejection—not the least amongst which will doubtless be the proposition to abrogate the property qualification established by the above constitutional provision. The near approach of the election naturally raises the inquiry in the public mind, what position the Democratic party will occupy on this important question. It is believed that a careful examination of the subject can tend to but one conclusion—and it is hoped that after such examination, entire unanimity may characterize the feeling and action of the republican family.

It will be observed that by the constitutional provision above quoted, *property* instead of *humanity* is made the standard whereby the political rights of a portion of our population are determined. Is such a provision in harmony with the progressive spirit of the age? Is it consistent with Democratic principle? The answer to these questions must define the position of the Democratic party.

That this absurd property qualification will be abrogated by the Convention, there can be no manner of doubt. This is just as certain as that the present provision is unreasonable, unwise, and anti-democratic. The acquirement of wealth improves neither the intelligence nor the morals of the ignorant and depraved. In too many instances its tendency is in the opposite direction. If, from want of the requisite intelligence, from birth, minority, or any other cause, an individual is deemed an unsafe depositary of the right of suffrage, it is worse than idle to suppose that a few dollars in his purse, or a title deed to a few acres of ground, can remove such disability.

MAN, not *property*, is the instrumentality by which the republican world has long since determined that republican Government shall be administered. So deep has the conviction sunk into the public mind, of the impropriety and injustice of making money the standard of man's political rights, that it may well be doubted whether an intelligent, right-thinking Republican can now be found in the State, who will advocate the further adherence to this most indefensible absurdity of a by-gone age.

It is a question which is entitled to the careful consideration of every elector in the State, and especially of every Democratic elector, as upon them will doubtless devolve the responsibility of its final solution. So far as the Democratic party is concerned, it will doubtless be met and answered, not only with the boldness, frankness, and honesty, for which that party has been so eminently distinguished, but in a manner consistent with the advancing spirit of the age, and of true Democratic progress.

S.

From the Emancipator.

LETTER OF CAPTAIN WALKER.

CHELSEA, Feb. 11, 1846.

EDITOR OF THE EMANCIPATOR:

Having seen in the Emancipator of the 4th instant, a report of the Walker Committee in relation to my trial in Florida, and other dealings by the slave power, I thought it might not be improper to notice a few points contained therein. Not that I have any disposition to under-value the doings of the Committee; but the contrary. For they are abundantly entitled to my sincere thanks for their devotion and labors, which they manifested towards myself, family, and the cause of humanity, in behalf of the victims of American oppression.

After stating the designs and doings of the Committee in providing for the wants of my family, and furnishing me with competent counsel, &c; the report says: "Just at this juncture, a Mr. Robins, of Salem, called on a member of the Committee, and recommended the employment of Thomas M. Blount, Esq. of New-York, to manage the case. He stated that Mr. Blount was a lawyer of character and abilities, abundantly qualified for the trust, &c.; * * * was a Southern man, * * * had lived many years in Pensacola, * * * was well acquainted with Capt. Walker, and felt much concern for his relief, if possible."

I had previously learned that an individual had taken some pains to introduce Thomas M. Blount to the Committee as suitable counsel for my case; and said that he was no Abolitionist himself; but it seems by the report, that he was a Mr. Robins, of Salem, I should be glad to learn the rest of his name. This, with what I had before conceived, has cleared up to my mind, how T. M. Blount came to be employed in the case; that it was a device on the part of Blount to get possession of what funds he could, without any intention or idea of rendering me or the cause of abolition any aid. This seems to be apparent by several items in the case.

1. He made arrangements to secure to himself $750, before commencing his business.

2. He did not leave New-York until after the term of the Court had commenced.

3. There was no necessity of his spending six days on the Alabama river; when he was at Montgomery, he was only 120 miles from Pensacola, and could have been conveyed to Pensacola in 48 hours in private conveyance, at a small expense, if no public conveyance could be had. And after he had spent six days on board the steamboat, he was not sixty miles nearer Pensacola than when at Montgomery. "There was no earthly necessity" of his going to Mobile on his route to Pensacola, for at a number of the steamboat landings suitable conveyance, could be had to Stockton and Blakely, one of which places he must necessarily pass through in going from Mobile to Pensacola.

4. After he did arrive at Pensacola, he spent two weeks in the place before he called on me, and up to that time I had no knowledge of his being employed in the case. And when he did visit the jail, he did not offer to come in the room, but stood without a few minutes and talked to me through a grated window in substance as I have mentioned in my narrative relating to that affair, on pages 102-3-4.

5. On the 8th of December he writes that he was taking measures to carry the case before the United States Supreme Court; and what were those measures? Walker Anderson has told the Committee, in a letter to A. B. Merrill, under date of September 25, 1845, that, sometime after the trial, (late in December, as appears by the correspondence,) Blount spoke to him in the street about having the case carried up to the Supreme Court, to test the constitutionality of Slavery in Florida. And if he should succeed, he was promised $250. It also appears, that he received a note from Judge Jordan, under date of December 24, saying that he had no doubt of the constitutionality of Slavery in Florida. He might have met Judge Jordan in the street, and spoke to him about it, (as he did to Mr. Anderson,) which called forth the note alluded to.

So much for the legal services of T. M. Blount. But in his letter to A. B. Merrill, under date of December 25, 1845, he says: "I was astonished at the haste the trial had been pushed, when there was no earthly necessity for it. The trial took place immediately after the finding the indictments."

I had the trial put off till late in the second week of the term, and had possession of a copy of the indictments nearly a week.

"Walker knew that counsel had been employed in his behalf, and upon the fact being made known to the Court, the trial would have been postponed until late in the term."

I did not know that counsel was employed in my case, and there was a strong objection, both by the Court and the prosecution, to a further postponement.

"The Court assigned Walker counsel, at his request."

I did not request counsel, he was urged upon me, undesired, by the Court.

"The accused was determined on trial and conviction."

I was in favor of a trial at that term, but not *conviction*, by any means.

"I called upon Capt. Walker at the prison, and informed him that a Committee at Boston desired in his case to raise certain constitutional questions."

He said nothing to me about the Committee at Boston, or anywhere else, and the first knowledge I had of such Committee was on the 10th of July last, when I arrived at New-York.

"He seemed to be indifferent about it, (an appeal,) and told me to say to you that he was obliged to you for your attention, but his matters were under the management of Mr. Moody, of Harwich."

The last paragraph is entirely false, and is worthy of no further notice from me.

From long previous knowledge of the man, I had no reason to expect any assistance from him, or aid to the cause of human rights, notwithstanding all his recommendations. What I positively know, I cannot relinquish, to be refuted by what others don't know—a Mr. Robins, or a President of the —— Insurance Company, to the contrary notwithstanding.

Walker Anderson's letter, so far as I know, appears to be correct; but two or three items more in the report seem to invite notice.

After mentioning Blount's letter of the 8th of December, the report says: "From that time the Committee remained without any advice from him, (T. M. Blount,) and without any communication from Capt. Walker, or any person on his behalf, for many months." Again I repeat, that I had no knowledge of the existence of such Committee *until I had returned from Florida.* But I kept up a frequent correspondence with friends, from whom the Committee, or, at least some of them, received communications; and I am quite sure some of my letters, during that time, passed into the hands of the Committee, or a part of them. Had I been allowed to correspond freely, I should have been more frequent in my communications.

"Mr. Walker was duly notified, by letter, that the Committee intended to furnish him with counsel, and other aid, and this notice, it appears, reached him before his trial; no communication has been received from him."

The only notice I received was a letter from A. B. Merrill, on the 7th November, which I here insert:

BOSTON, October 21, 1844.

CAPT. JONATHAN WALKER:

Dear Sir:—Your fate has excited a great deal of sympathy here in New England, and your friends, many of whom have ever known and respected you as a kind and honest, though poor man, have, and are now making arrangements to procure counsel for you in Florida, and to give you the means of a fair trial. It is possible that the counsel may not be able to communicate with you before your arraignment. We desire you, therefore, to put in the plea of not guilty, and desire the Judge to place your trial to the end of the docket; and if counsel cannot be obtained at this term of the Court, (which we hope to do,) to have your case continued until the next Court. Please to gratify your friends in this particular, and we have no doubt the Court will be perfectly willing to grant your request.

We learn with pleasure that there is in Pensacola, generally, a disposition to grant you a fair trial.

Yours, respectfully,

AMOS B. MERRILL,

10 Court street.

Had Mr. Merrill, or any one of the Committee, been chained down to a ringbolt in a filthy, loathsome prison, for four months, suffering by disease and ill-treatment, compelled to witness a great amount of suffering by others—cold weather coming on, and no means of warming the room—not even the light of a candle, at his own expense, away from a numerous and destitute family, and with many other privations and aggravations in full view, he would not have been entirely satisfied to remain in that situation six months longer, without knowing whether it was necessary or not to do so. I think he would not have been satisfied with only the advice of the above letter, from one whom he knew nothing of—with a request, that "if counsel could not be obtained, (which we hope to do,) at this term of Court, to have the case continued until the next Court (six months longer) to gratify friends in this particular."

The report in conclusion, says:—"It seems to be nearly certain, that the trial might have been further postponed, had Mr. Walker insisted on it."

Very true; but all things considered, I did not then think nor have I since thought, any benefit to myself, or to the abolition cause, would result from it. And had I known that Thomas M. Blount was employed in the case, it is probable I should not have consented for him to manage my defence.

I am fully aware that the committee and myself labored under great disadvantages in consequence of the crippled correspondence which we were subject to. But, as past transactions cannot be made the future, I hope we may use them as useful lessons, and press forward to the utmost of our ability to destroy from among men the accursed system of chattel slavery, or any other slavery which has a tendency to make mankind wretched and miserable, and to bring a reproach upon true Christianity.

JONATHAN WALKER.

From the Boston Courier.

SPEECH OF MR. WILSON.

The speech of Mr. Wilson, of Natick, delivered some days since in the House of Representatives, on his resolutions concerning Slavery, was published in the Whig of yesterday. It fills more than seven columns, and is reported with great fidelity. The spirit of independence is manifest in every paragraph. The following are extracts:—

"We are told that we shall stand alone! I have no objection to that, if we stand in the right. Massachusetts is used to standing alone. The gentleman from Stockbridge (Mr. Byington) upon another question, the other day, said that Massachusetts exerted a vast influence on the new States of the Confederacy, and that many of her sons went forth to mould and fashion their institutions. It is all true, and yet, notwithstanding she has long been the pattern State of the Union, she is under the ban of the empire. She is regarded with a jealous eye, and as little better than a conquered province. Her people are almost ostracised by the Government. An occasional sop is now and then thrown out to some of them, if they are false to her and true to the "*peculiar institution*,"—and, for one, I wish that not a single individual of her people could be found willing to take office under the National Government, while wedded to Slavery. Let us have one of Cromwell's self-denying ordinances, while the Government remains as it now is. If it be her destiny to stand alone in support of the right, alone let her stand. Alone! Sir—in the language of one of her sons who now sleeps by the banks of his own Connecticut—"ALONE LET HER STAND, IN SOLITARY GRANDEUR." When the passions of the hour shall be hushed, I desire that the historic pen that shall record in letters of light, for the study of after ages, the acts in this great struggle, shall record the glorious fact that there was one State, one free Commonwealth, that was faithful among the faithless, to the teachings and example of the founders of the Republic.

"But she will *not* stand alone if she does her duty. Look at the present condition of affairs in the former Gibraltar of the slave-power at the North, and behold a proof of this. Not Georgia, nor even South Carolina herself, has ever been more subservient and obsequious to the will of the slaveholding portion of the country than has New Hampshire. Yet her granite hills are shaking and trembling to-day, to the earthquake voice of her citizens, aroused at last to a conviction of their duties and their rights. So will it be elsewhere.

"Let Massachusetts but do her duty, and other States will rally around her, and she will lead them on to the rescue of the Constitution and the Government from the slave-power. Her high and lofty principles—her stern and solemn purposes, may be sneered at and derided—timid friends may chide her, but the stout-hearted and the true all over the land, will gather around her. Standing on the broad and elevated platform of equal rights—living out and illustrating her own great principles, she will speak to her sister States with a thousand tongues. They will come to the rescue. She will be the standard-bearer in the contest. She led the van in the great struggle for independence—then the post of danger was hers. She has a right to lead now. Her descent from the sturdy old Puritan stock—her free labor, and her free schools, all point her out as the leader in the great struggle between Freedom and Slavery. South Carolina has placed herself in advance, as the leader of the cohorts of Slavery. Let the descendants of the old Cavaliers and Puritans, meet once more, not as their fathers met on the fields of Nasely and Worcester, but in the stern conflict of opinion. I have no fears for the issue. Everything will be with us. The free impulses of the age will be with us. Civilization will be with us. The wild and generous impulses of the human heart will be with us, and God will be with us. Cassius M. Clays will arise in all the slave States, pointing them to our example.

"Our country was the child of hope and expectation. When our fathers launched our Government upon the tide, the prayers, hopes, and sympathies of the friends of liberal institutions, throughout the globe, were with us. The oppressed began to hope for self-government, and they looked hither with trembling anxiety, to see how we should carry out in practice our sublime declaration of the equality and freedom of all men. We have not, perhaps, lived in vain. Had America been true to herself—to her own sublime principles, the friends of religious, social, and civil liberty everywhere would have taken courage from her example, and the oppressors of our race would have loosed their hold upon unjust power—there is hardly a throne upon the globe but would now be tottering to its fall. Ours is the duty—be ours the glory, to rescue our country from the 'dominion, curse, and shame of Slavery, and make her great and glorious among the nations.' The Past, with its crowded memories of the tears and labors of the martyrs of truth, who have perished upon the field, the scaffold, and in the dungeon,—the Present, with its active, warm, and generous sympathies, and the Future, with its high hopes and brilliant expectations, all cheer us onward in the path of duty and of glory."

* * * * *

"Sir, I wish to have emancipation inscribed on the banners under which we rally, in characters of living light, and also that we go for 'the protection of man!' We go for the protection of his labor—let us give security first to himself and afterwards to his labor. That is the true ground we must take, and if it be taken boldly and manfully, I am willing to risk myself and all that I have or hope for, on the issue—confident that in five years our cause will sweep through the country like a tornado. We shall carry every free State with a whirlwind—it will go like fire over the prairies of the West. If not—we are accustomed to defeat, and it is far better to be in the right, than to hold the reins of Government and roll in wealth and power. Nay without hesitation, that the stand I have spoken of, we must take. We cannot resist so doing if we would. It is our 'manifest destiny.' Even were we base enough to desire it, we could not regain our influence with the slaveholding South by any means—no, not by the veriest servile and wretched truckling to all her arrogant demands. I would not regain it if we could. Then, in heaven's name, let us go on in the right. If victory come, let us hail and improve it; if, on the contrary, defeat be our lot—it will be a glorious defeat, for we shall have been right, and shall have deserved success. At any rate, we shall do something for our race—something for liberty, which will raise for us the confidence and respect of the good and the true."

From the Independent Democrat.

GOVERNOR MORTON AND SOUTHERN SENATORS.

If ever there was a time when every man of the North was called upon to rouse himself, and speak out on the great question of Slavery, and the rapid augmentation of the slave-power in the Union, now is the moment. To the shame of every son of the pilgrims, be it spoken, to the eternal infamy of the base pimps of corruption who have prostrated themselves and the Government beneath the iron car of Slavery, there are men now at Washington, plotting with might and main, to procure the rejection of Democrats from office by Southern Senators, on the sole ground of their former opposition to Slavery. There are scores of men from New England, nay, from New Hampshire, the whole burden of whose song against certain appointments of the President, is their former abolition sentiments.

Now, so far as the offices are concerned, we care not whether they are filled by this man or that. We care as little for the *ins* as the *outs*. Unprincipled partisanship rather than honest integrity, have, as usual, formed the chief recommendations. But we do think it time for every friend of liberty and independence to pause and to tremble for his country, when, as now, it is openly proclaimed at the seat of Government, that no man can hold office, with the advice of the Senate, who has ever, even among the mountain fastnesses of New Hampshire, dared breathe forth the deep throbbings of a soul all unpalsied by the mildew of human servitude.

We think it time for every freeman of New Hampshire whose spirit is still uncurbed by the iron bit of Slavery, to tell the South, in a voice worthy of our fathers, that when the slave-power attempts to chain the free speech of the North, it is treading on forbidden ground.

A great effort has been, and still is making, to procure the rejection of Governor Morton, Collector at Boston, for the crime of having, while Governor of Massachusetts, signed resolutions of the Legislature against the Annexation of Texas. For this, one would think he might have atoned by his subsequent servility to the South. But it seems Southern Senators do not so easily forgive the crime of opposition to the "peculiar institution." The mark of Cain is upon him, and no after repentance can efface the brand. With Governor Morton's present position as a man, we have not much sympathy. Nor can we respect the crouching meanness with which he attempts to sustain himself, by denying his former opposition to Slavery. That citizen of New England who will either apologize for, or plead not guilty to such a charge, is a disgrace to his age and to the memory of his fathers. We have no respect for any Northern man, who, for the paltry consideration of an office, will bend and crouch before a power as fearfully hostile to the liberties of our country, as to the happiness of our race.

Had Governor Morton replied to the charges of abolition and opposition to Texas, as a Northern man should; had he, instead of denying and attempting to disprove the charge, boldly and fearlessly thrown himself upon the North; had he stood up like a man, and said to the South and to Southern Senators, "I am a Northern man, and a free man. What I have written or spoken against Slavery, I said and wrote as a Northern and a free man. In what I said, I but spoke the universal sentiment of the North. By that I am willing to stand or fall. You may, gentlemen, strike me down; but let me tell you, that the whole people of the North will also feel the blow—aye, and avenge it too."

Had he thus spoken and thus acted, how infinitely would Governor Morton now stand above his present pitiable position! With what enthusiasm might he have rallied the united Democracy of New England to his rescue? How proudly tower above his enemies, defying alike the slave power at the South, and its tools at the North! As it is, he may fall a sacrifice to his former character as a freeman; but his latter servility will permit no friend of liberty to avenge his death, or weep at his grave.

From the Baltimore Sun.

MEMORIAL IN BEHALF OF THE COLORED POPULATION.

A memorial is in circulation which will doubtless be signed by a large majority of our citizens, against the passage of the act which we alluded to a few days since, for taxing the free colored population of the State to raise a fund for the Colonization Society. Even the members of the Colonization Society will, we are satisfied, refuse to receive money raised by such forced and unconstitutional means, from the very persons for whose benefit its philanthropic efforts are intended. Another bill alluded to in the memorial, is one that compels the free colored population of Charles county either to leave within a limited time, become slaves, or be imprisoned until the Colonization Society is ready to carry them to Liberia. We doubt not but that the owners of slaves in Charles county have suffered somewhat by the interference of a few colored persons with their slaves, but we cannot think it likely that the Legislature will either pass a law to send these persons into other counties to interfere with the rights of other slaveholders, or adopt the Indian mode of vengeance by thus punishing all of the same color and condition for the sins of the few. Legislation should always be founded on justice, right, and law, and we hope never to see a partial or unconstitutional act on the statute-books of Maryland.

From the Oberlin Evangelist.

THE GEORGIA LETTER.

We are informed from various sources that the letter we published in our paper of January 21, under the caption—"Slaveholding Christianity to the Life"—has been pronounced by some a hoax. We were well aware that the letter seemed almost too horrible to be genuine; but our readers may be assured that we did not publish it as genuine without looking carefully into the evidence in the case. We saw the original—examined the post-mark—conversed with the person to whom it was written, and, as is the case with all others who have done the same, became fully satisfied of its genuineness. The proof is made to our mind complete by the examination of a previous letter from the same man, dated January 22, 1845, in the same hand-writing, spelling, with the same post-mark—in short, a letter perfectly corresponding to the one we published, even to the mental traits of the writer. Believing that this will be read with interest, especially because it corroborates the one before published, we give the most of it, although the modesty of the young man addressed, somewhat demurs at its publication:

B———, *Jan.* 22, 1845.

DEAR COUSIN:—

I suppose that you think I have either forgotten you, or else I do not care anything about you. As regards forgetting you, the receipt of this letter will determine that; as far as regards my respect for you, I must say, (to be plain,) that I do not think as much of you as I once did, nor do I believe that the most of your relatives do. At the time of your parents' death, which took place, I believe, when you were about five years old, you were thrown upon the mercy of your friends. I have thought a thousand times that it was a great pity that in your younger days you made your home among your Quaker friends, for they and they alone were instrumental in making you an Abolitionist. But after your grandfather's death, at which time you went to live with your uncle T. G., I had some hopes that your mind would take a different turn—but alas, I was disappointed. Had you made use of the property which your uncle's will guarantied to you [150 slaves, which our young friend emancipated.—ED.] you might have been living in all the luxury a Southern man could wish. But as you chose to throw away your property, your standing in society, and class yourself with a mean, low, degraded set of fanatics, whose zeal goes ahead of their knowledge—a class which may justly be denominated the off-scouring of God's creation;—for this reason, and for this reason alone, I do not think as much of you as I once did. Yet after all if you did it for principle's sake, which I really suppose you did, there is still in such a sacrifice something to be commended. I don't want you to think that I don't think anything of you, for I do. But enough of this.

* * * * * * * *

You wanted to know whether you had better give up study on account of losing by this failure the money you loaned. As regards that, you must use your own judgment, though I think as you have not been used to work, it will go hard with you to pay your way. If you will leave Oberlin I will assist you some, as I suppose some of your other relatives will, to obtain an education. But I suppose you would rather stay with your good abolition brothers, and work your way than to go to a decent Institution.

At the recent election I was elected justice of the peace by a majority of 75. I have so much business in the office I have no time to do anything else, not even to pay any attention to my soul's salvation, as you spoke about in your last letter,—though by the way the fear of its loss don't disturb me much.

* * * *

J. F. F.

Communications.

Letter from William Marriott.

WAKEFIELD COTTAGE, 12th-mo. 15th, 1845.

My dear Friend:—It was a wise remark of him whose spirit now "rejoices in the stars," that "when a view opens with clearness upon the mind, we should give it our attention,"—and, while it is the sincere and earnest desire of my heart that the mantle of his righteousness, which rests on many a gifted mind within the pale of our religious society, and within the bounds of the Yearly Meeting of New-York, may strengthen them to utter the language of expostulation and entreaty, which its critical condition so urgently demands; yet, the sacred law of love requires that I should "cry aloud and spare not," even should these plain remarks prove impotent to reach the hearts of some whom I have known and loved from my earliest youth. These are well aware that I would not willingly appear as the accuser of my brethren—that it would far better suit the habit of my spirit to cover up their weakness, and like the faithful sons of Noah, by an unseen and retrograde movement, throw over them the shield of Christian love, and hide the Fathers' shame. For, on the quiet mirror of my mind, it appears in letters of living light, that the members of the American Anti-Slavery Society are engaged in a *moral enterprise* of the most exalted and comprehensive kind—that its leading principles of action are coincident with many of the peculiar testimonies of our religious society, and, as morality is ever the handmaid of religion, it is passing strange that so many officials and high professors, within the bounds of that Yearly Meeting, should appear so dead to personal dignity and so recreant to Christian duty, as to raise even the little finger of opposition to its onward progress.

The sacred cause of pure and undefiled religion, which teaches us to visit the fatherless in their afflictions, and to pour the oil of comfort and consolation into the bleeding bosom of the weeping widow, does not require this gratuitous exhibition of violent antipathy, nor does it sanction the feeling of bitterness or the language of denunciation against those who, as Abolitionists, are led by moral sentiment, or are impelled by a deep and mysterious religious emotion, to plead, in the name of our common humanity, or of a blessed Redeemer, for those whose cry for mercy is vain before "the irresponsible spoiler."

Where that Gospel which the Divine Master sent his disciples into the world to preach, was emphatically of such a character, and the good seed of fervent devotion, which our pious predecessors have sown by the wayside, is now producing in the Anti-Slavery Society, the blessed fruits of sympathy for a deeply-injured race, and among the people at large a more enlightened and exalted moral sentiment.

How encouraging to every faithful Friend was that noble stand which *this society* assumed against a hireling ministry—"those heartless parasites of present cheer"—when the attempt was made to control its operations, and to prostrate the sacred "rights of woman" in this high and holy field of duty.

Mark its unfaltering opposition to war and violence, and that cruel relic of a barbarous age—the gibbet—while the treacherous teacher of a nominal Christianity, is ever ready to sanction, by his willing presence, that unhallowed orgie. Who can forget the warm appeals, addressed to our feelings for aid to sustain the devoted missionary, among the jungles of Africa, or on the coral shores of India, where that untutored child of nature—the Hindoo mother—yielding to the sacred impulse of unenlightened devotion, and bursting asunder the ties of maternal solicitude, tears the tender babe from her beating bosom and tosses it into the consecrated wave, an offering to "the unknown God," or the sorrowing widow, wild in her bereavement, and pure in her conjugal affection, ascends the funeral pile of her husband, hopes, and ardently hopes, by self-immolation, to join him in another state of being, and with him to ramble by the silver stream or rest beneath the shady Banian tree of Heaven—while the Priest of Bramah, like "the hireling minister" at the gallows, stands coldly near and approbates the deed—revealing, to the eye of contemplation, one of the strongest natural evidences that we possess within us an immortal nature. Let us compare these voluntary acts with that merciless human sacrifice perpetuated among us, *an enlightened Christian people*, where, like "the stalled ox," the trembling and unwilling victim is penned and prepared for this cold-blooded human sacrifice, by those whom circumstances alone, and not a virtuous energy, have saved from a similar condition.

When we look with the eye of impartial truth at the state of that society which has been so long illumined by the light of science and the light of revelation, the heart of philanthropy sickens at the sight, and when that noble testimony to truth and righteousness, which those early sons of the morning bore, is contrasted with the temporizing spirit of their descendants, we are led to feel in all its force, that "we are verily guilty concerning our brother," and my heart beats high with Christian sympathy for those gentle spirits, who are now sitting as the solitary in families, silent and secret mourners over the apparent desolation around them—but they mourn not without hope—their trust is in "that wing of ancient goodness," which is "a present help in every needful time"—these are dwelling in the everlasting patience—waiting for the influence of "that still, small voice," "that day-spring from on high," which at the darkest hour of night may yet whisper into the slumbering ear of opposition, that intelligible language which awakened the sincere but self-righteous Pharisee of Tarsus, as he journeyed on his angry mission from Jerusalem to Damascus. Saul! Saul! why persecutest thou me? I am Jesus whom thou persecutest! These precious visited ones,—these "humble learners of a Saviour's worth," cannot leave the religious Society of Friends, even should a majority of their fellow-members prove unfaithful to its principles. For in the bosom of that Society reposes the imperishable remembrance of their first love—there have they received a *living* evidence of the truth of those testimonies which our devoted ancestors gave their time, their treasure, and their blood to establish, written upon the table of their hearts by the finger of their Heavenly Father. And all the trials and besetments with which they are assailed by false bretheren, causes the lamp of devotion, in their bosoms of enlightened piety, to burn with additional beauty and brightness; and leads them to "remember the cause of suffering humanity," with greater purity of purpose, and fervency of feeling.

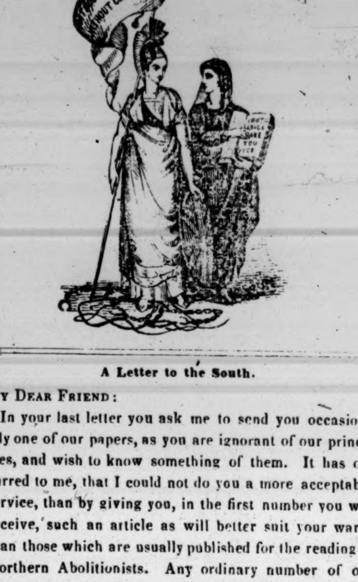
Vain, indeed, will be the efforts of any Yearly Meeting's Committee, appointed in the will and wisdom of man, to eradicate from the heart of these little ones, the hated seeds of abolition—that divine witness for Truth, Justice and Mercy—that spiritual advent of the blessed Messiah to the soul of man. They may dismiss them from official station—may supply their places with more forward spirits, unfeeling parasites, and mercenary trimmers, who at their bidding may lay unhallowed hands upon the ark of the covenant, and with intemperate zeal may attempt to degrade, and so drown them from the Society, by converting the olive branch of discipline into a two-edged sword, to scatter in Jacob, and divide in Israel, as was sorrowfully exhibited in the case of my departed relative. But "wisdom shall be justified of her children," and those who now are its violent opposers, shall pass away and be seen no more—while this cause shall be onwards—universally triumphant.

Thine, for the Truth,

WILLIAM MARRIOTT.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, MARCH 5, 1846.



A Letter to the South.

MY DEAR FRIEND:

In your last letter you ask me to send you occasionally one of our papers, as you are ignorant of our principles, and we of yours. It has occurred to me, that I could not do you a more acceptable service, than by giving you, in the first number you will receive, such an article as will better suit your wants than those which are usually published for the reading of Northern Abolitionists. Any ordinary number of our paper would acquaint you with our present position and the principles by which we are governed, but you might rather be startled than attracted by them unless you saw clearly by what steps we had reached the ground on which we stand.

I hardly know where to begin the task I have set myself. It is no easy matter for one who has been for years an Abolitionist, to conceive of a state of mind, such as I suppose yours to be, in which the first principles of anti-slavery are so entirely unknown, or so deeply rooted. They are so simple, so universal, so time-honored, and withal so peculiarly the boast of the people of this country, that I find it no easy task to answer the question as put to me—what is an Abolitionist? When I remember that one-sixth of the people of this country are held in bondage, and that they are so held with the universal consent of the nation, I grow indignant at this "*organic*" hypocrisy of an entire people, and can not find words to express my indignation at the outrage which they commit against Christianity, morality, and common sense. But when I meet a man face to face who professes to be ignorant of what my aim, as an Abolitionist, is, it is so difficult for me to believe him in earnest, so hard to conceive how he can fail to understand me, or how by any possibility he can misunderstand me, so almost impossible to believe him honest in his ignorance, that I hardly know where to begin to set him right. But I know there are thousands in the land who are really ignorant of our principles, and who believe that abolitionism is only another name for the wildest fanaticism, the most blasphemous infidelity, or the cruelest inhumanity—an outrage upon man, and an insult to God. You are not, I hope and believe, one of these—indeed your request shows that you are not—and trusting that you only need to be enlightened to be convinced, I will try to show you that our principles are high and holy, our aim a noble and generous one, and our course one in which all good and true men should labor as they love their fellow-man and honor God.

You were born in a slave country, upon a plantation, where, from your earliest childhood you were surrounded by the most degraded of these people. You saw them far removed from you by the accident of birth, for you were born to power, and they to servitude. You were taught by the relative position of the two races daily before your eyes, that theirs was inferior to your own. Every advantage which a high degree of civilization could give to develop the nature of the whites was not wanting, while the intellectual and spiritual condition of the blacks was but a slight remove from barbarism. And all this your own observation must have told you is no less true of the land of your adoption, the United States, than the land your birth.

It is not strange if, in thus looking only at the surface of things, you shall have come to the conclusion that the negro is an inferior race. To one situated as you have been, I do not wonder that you should come inevitably to such a conclusion. It requires far more than ordinary strength of mind, a more than common spiritual discernment, and a high degree of moral excellence, to break the strong net-work of prejudice which education and the daily circumstances of life weave around us. Living where an Institution exists, the rightfulness of which is unquestioned by the mighty power of public sentiment, sanctioned by the law, and hallowed by religion, it is no marvel that it may have never occurred to you that the state of society by which you are surrounded is inherently wrong, and the conclusion you have come to in regard to the colored race is not only erroneous, but in absolute contradiction to the first principles of the Christian religion. I wish, however, you would, if you can, forget, for a season, the actual condition of the negro, which has led you to such false conclusions, and look at him simply *as a man*, endowed with the same powers, passions, and rights as yourself. And in doing this, bear in mind, I do not ask you to lower yourself to his level, but to raise him to your altitude. For here we have the starting-point of the anti-slavery doctrine.

I do not mean, nor is it necessary, to discuss this question as one of science. The Bible says, "that God made of one blood all the nations of the earth." Learned authorities could be quoted by the column to prove that all men have a common origin. But I will not rest the argument on these evidences. It is one thing to prove that the different nations of the earth are of different origins, or even that one is inferior to the other, and quite another to prove that, therefore, the one has the right to enslave the other. You understand me—the right to enslave is not a consequence of the proof of inferiority. Indeed it is quite the reverse, and if one people is inferior to another, for that very reason they should not be enslaved, if there is any truth in the Christian rule, that "the strong should bear the burdens of the weak." If the Saxon race is the wisest, and the strongest, has God therefore given to them all the rest of the people of the earth "as an inheritance,"—to be their chattels? May they, therefore, enslave the Chinese, the Hindoo, or the Indian, as well as the African?

Grant me that the negro is a man and you have granted all I ask of you to convict the system of Slavery of its wickedness. If he is a man, endowed like ourselves with an immortal spirit, blessed with the same hopes for time and eternity, moved like ourselves with like passions, filled with the same loves and hates, seeking by the same means to compass his happiness, and to avoid wretchedness, capable of the same developments of his being—no matter whether in like degree—the child of the same God, and in the eyes of that common Father an equal brother with ourselves, with us the heir of his infinite love, then, whatever his capacity may be, his rights are the same as ours. God has made no distinction whereby he has plainly written upon the soul of one race, "thou shalt be a slave," and upon that of another, "thou shalt be master." If there is any right to enslave at all, it is right to enslave man *as a man*, and not *as a negro*; the right is that of might, and this, if it gives the privilege to the white man to enslave the black when he has the power, gives it also to the black when their relative positions are changed.

But that the negro is a man needs no argument. That he is is universally granted. Even the most strenuous defenders of Slavery do not maintain its rightfulness upon the ground that he is not, and failing to do this they in fact yield the whole argument. Were they to attempt to do it, they would place themselves in as ridiculous a position, as Montesquieu places them in his chapter upon Slavery.

He says, among other things:—

"These creatures are all over black, and with such a flat nose, that they can scarcely be pitied.

"It is hardly to be believed that God, who is a wise being, should place a soul, and especially a good soul, in such a black, ugly body.

"It is so natural to look upon colors as the criterion of human nature, that the Asiatics, among whom eunuchs are employed, always deprive the blacks of their resemblance to us, by a more opprobrious distinction.

"The color of the skin may be determined by that of the hair, which among the Egyptians, the best philosophers in the world, was of such importance that they put to death all the red-haired men who fell into their hands.

"The negroes prefer a glass necklace to that gold which polite nations so highly value: can there be a greater proof of their wanting common-sense?

"It is impossible for us to suppose these creatures to be men, because allowing them to be men, a suspicion would follow, that we ourselves are not Christians."—G.

Another Victim.

Our readers probably have not forgotten that within a few months, some excellent articles have appeared in "The Richmond Whig," upon the subject of Slavery. They were under the signature of "A Citizen," and were calculated not to give offence, as they advocated emancipation on grounds of political economy, and not from any sympathy with the slave, or his Northern friends, the Abolitionists. The writer we know was no Abolitionist, for he called at this office about the time the articles were published, to procure certain statistics which he wanted, and took occasion, during the few moments he was with us, to express, in very strong terms, his disapprobation of the course pursued both by the Liberty party and the American Society. John Hampden Pleasants was editor of "the Whig," and endorsed the articles of his correspondent. He spoke in bold and manly terms of Slavery; and though he was careful to assure his white readers that he was an Emancipationist for their sakes, his offence was a rank one against the slave-power. It demanded silence and submission on his part, but he preferred to sacrifice the post he had filled for many years with honor to himself and satisfaction to his readers, rather than his freedom of speech. He retired from "the Whig," and became connected with "the Star." But the ban was on him, and the relentless hate of the minions of Slavery pursued him, till, goaded into a duel, they have at last effectually silenced him. The case is similar to that of young Gardiner, who was shot in Norfolk about three years since, though there were circumstances of cold-blooded atrociousness about that which do not belong to this. The offence of both Gardiner and Pleasants was that they dared to speak some wholesome but unpalatable truths about Slavery, and the testimony of both is sealed with their blood. We may not claim either of them as martyrs to Freedom, but they are both the victims of Slavery.

After Mr. Pleasants had retired from "the Whig," an attack was made upon him in the Richmond Enquirer by the Washington correspondent of that paper, to which Mr. Pleasants replied in "the Star." The matter was taken up by Thomas Ritchie, Jr.—son of the editor of "the Union,"—the junior editor of the Enquirer, and the result was a challenge. We leave the Washington correspondent of the Baltimore Patriot to tell the rest of the story:

WASHINGTON, February 27, 1846.

John Hampden Pleasants is dead! He died this morning at 2 o'clock, of the wounds inflicted upon his person by Thomas Ritchie, Jr. in their recent rencontre.

I learn the facts to be substantially as follows:—The quarrel had gone on in their newspapers to such an extent that Mr. Pleasants thought himself called upon to bring the matter to a crisis. He therefore sent a request to Mr. Ritchie to meet him at a specified place and hour, across the river from Richmond, with side arms. Mr. Ritchie sent word back that he could not consent to settle the affair in that way. Mr. Pleasants then sent him word that the matter *must* be settled, and in that way.

Mr. Ritchie then prepared himself with a revolver of six barrels, two duelling pistols, and a horseman's short sword, and repaired to the place designated, at the time named.

Mr. Pleasants, who had not arrived, was armed with two (or four—there is doubt about this) common pistols and a sword-cane. A friend of Mr. Pleasants approached Mr. Ritchie, and said to him, that he thought the difficulty might be settled if the latter would do one thing, and that was, to acknowledge that he believed Mr. Pleasants to be a brave man. Mr. Ritchie replied that once he could have done this; but now, Mr. Pleasants having called him there, and not appearing himself, he could not make such an acknowledgment. Mr. Pleasants' friend then informed him that he presumed he would have to fight. Mr. Ritchie replied, very well, he had come there to meet Mr. Pleasants. The friend of the latter left the spot and went to his principal, who was not far off. Soon after this, Mr. Pleasants appeared approaching Mr. Ritchie, considerably in advance of the two friends who had accompanied him to the spot. As he approached at a rapid pace, Mr. Ritchie fired successively his two duelling pistols, resting each on his left arm, drawn up in an angle for that purpose. He then presented his revolver and fired either four or five of its barrels. After he had fired first upon Mr. Pleasants, the latter drew and fired thrice without effect, all the time rushing up to Mr. Ritchie, and, when near enough, he struck him with his sword-cane, when the scabbard flew off, and Mr. Ritchie struck up the blade or spear with his short-sword—in doing which he received the point of Mr. Pleasants' spear in the corner of his mouth, cutting upward a slight gash.

Mr. Pleasants then fell, having received five wounds from the pistol shots of his antagonist, if not one from his short-sword. One ball raked across the back of his left hand, carrying away all the muscles and tendons leading to the fingers—another passed through the fleshy part of his left arm, half way up from the elbow to the shoulder—another entered the left breast and ranged round under the arm—a fourth entered the left groin and proved mortal. The fifth wound was in the right thigh, either by a ball or a thrust from the short sword, above alluded to. It is thought to have been from the latter.

The first act in this sad and cruel tragedy will doubtless be read with interest. We give below the offensive article by Mr. Pleasants, from the "Richmond Whig," and on account of which, he retired from the editorship. See on what slight provocation a man's life may be made a sacrifice to the despotism of the United States:

We have rarely, if ever, published an article in twenty years, the sentiments of which so exactly coincide with our own, as the reflections of "A Citizen," in this day's Whig.

They were anterior to the rise of the South Carolina School, pernicious in all its economical philosophy, the sentiments of all Virginia, from Washington, Jefferson, Madison, Wythe, Pendleton, Henry, George Mason, Monroe, down to the humblest citizen. We learned from them in our boyhood, and we have not learned how to unlearn them. Then it was universally taught, and universally believed, that *Slavery was a curse to the land which was cultivated by it.*

No community can greatly flourish and prosper where its youth are brought up in idleness, and to regard manual labor and the mechanic trades as dishonorable, because slaves are employed to do the manual labor of the community. This is the great and clinging curse of Slavery! It enervates and effeminates the youth of the Republic: it causes them to rely at every turn, even to the bringing of a pitcher of water from the well, or brush their shoes, upon a negro, instead of upon themselves; they grow up worthless in energy, and helpless, and when their patrimony is squandered, as it is almost sure to be, from the habits of idleness and extravagance engendered by the existence of Slavery, they become drones here, emigrate to the West to seek the fortunes they rarely or never find, and never deserve to find.

What, again, can be a greater let and hindrance to the vigor of community, than the impairing the value of the mechanic and handicraft arts to the citizen by the employment of slave labor in them? Its effect is infallibly to expel from its bosom to a greater or less degree, artisans and mechanics, a sound, patriotic, and *enlightened* class of men, whose multiplication and prosperity ought to be encouraged by every wise law-giver!

For these sentiments we expect the denunciations of those who vindicate Slavery upon South Carolina principles. Let it come. We despise it now as we did in 1831, when we proclaimed them, and when they were backed by people and Legislature. They were the sentiments of Washington, Jefferson, Madison, and all the great and good of that age. They are the only sentiments which, put into execution, can render Virginia the first and greatest Commonwealth on the Continent. Without this, she may make violent efforts to restore herself, but she will continue to sink, sink, sink! in the scale of nations; not for the SLAVE, but for our own race, the WHITES, do we wish to see them practically carried into execution.

Bloodhounds!

On our first page of last week's paper, under the head of "The Peculiar Institution," we copied and advertisement for bloodhounds. It was cut from a Southern paper not long since, and put into circulation by some one of the Liberty party papers, and is rapidly going the rounds of that portion of the Northern press which pretends to Anti-Slavery feeling. The sight of it has brought to mind a correspondence which was put into my hands some time since, and is valuable for the same reason as this advertisement, in showing from irrefragable evidence—that of the slaveholders themselves—that the use of bloodhounds for hunting fugitive slaves, is an every-day occurrence at the South. These letters tell their own story; it is only necessary to state that a secret association is said to have been formed sometime during the past year in South Carolina and Georgia, whose sole object was the recapture of fugitives.

Of the authenticity of these letters there can be no doubt. The originals were put into my hands by one who had the best reasons in the world for knowing they were the originals. The names are suppressed for obvious reasons:

———, 14th July, 1845.

DEAR SIR:—Having been embarrassed and disappointed, in my endeavors to obtain the hounds of Mr. Prier, until I am impatient of further delay, I beg you will repair to Charleston immediately with your dogs. I think you may be able to do a business that will compensate you fully for your time and trouble. The proposition made to you at the meeting of the association shall be fulfilled.

I request that you will respond to our call immediately, and that you will at once report yourself to me, on your arrival.

Respectfully, &c.

———.

———, July 31, 1845.

Mr. ———, *Secretary and Treasurer:*

DEAR SIR:—Yours, enclosing $10 on behalf of the association, for the conveyance of my boy and self, to ———, was duly received by me, and I should have responded to your call before this, but have been confined to my bed with the "intermittent fever," which prevented me from so doing. I have, I am happy to state, been promised the use of the bloodhounds, that were employed during the Florida war, in hunting Indians, which, if I am successful in obtaining, will greatly add to my certainty of being enabled to take your troublesome neighbors. My boy and my own dogs are here now, and will, I trust, be enabled to leave with me on Saturday night or Monday night, for your city.

I am, respectfully,
Your obedient servant,
———.

P. S. In hopes of your getting this the sooner, I shall direct my letter to Dr. ———.

Respectfully, &c.
———.

———, July 24, 1845.

Mr. ———:

DEAR SIR:—Your letter was duly received by Dr. *** *****. Enclosed, you will receive on the part of the association ten dollars, for the conveyance of yourself and boy. I would beg leave to urge upon you the necessity of being here at least by Saturday next, as an arrangement is made for Monday next, to hunt a gang of runaways, which are immediately in the neighborhood of my plantation. With the assistance of this party, I could promise you almost certain success if you bring along with you competent dogs.

Respectfully yours,
———.
Secretary and Treasurer of the Association.

Transfer of Frederick Douglass.

It is said that Thomas Auld, who inherited Frederick Douglass, has transferred all his right and title in the said Frederick to his brother, Hugh Auld. This Hugh very foolishly permits himself to be angry at the aspersions cast upon his family by Douglass in his narrative, notwithstanding the defender of the family, Thompson, declares that the book is all a lie, and Douglass could never have written it. The present owner,—Hugh—avows his intention to spare no expense or pains to recover his wandering chattel should he ever return from his tour in Europe, that he may be placed on a cotton plantation at the South. We have two notions on this matter; the first is, that Frederick will be hard to catch, and the second, that if he is caught his captors will "catch a Tartar."

A "Mare's Nest."

The Albany correspondent of that sagacious and respectable journal, Slamm's Globe, says in that paper of Saturday:

From the moving of the waters a close observer can easily perceive there is a stir among the minnows and bigger fish in the puddle. Whenever a number of the old politicians of the State, gather together here at Albany without any particular or visible object, you can safely presume that some movement is soon to be set on foot, some mischief is abroad, and some application is soon to be made to the political wires. I observe to-day that Isaac T. Hopper, a Quaker gentleman, and Dr. Ruggs, of New-York, both well-known and active Abolitionists—John W. Edmonds of the First Circuit Court, Benjamin F. Butler, of the District Attorney's Office, and George P. Barker, late Attorney-General, deeply interested in the formation of the Convention to revise the Constitution, are at present congregated together here. It is possible that the meeting of these gentlemen in Albany at the present auspicious time, may not have any connection whatever with the Convention to be held—it is possible, also, that there is no plan in contemplation for the co-operation of these distinguished philanthropists in favor of the measure to extend suffrage to the negroes—it is equally possible that it may be the result of the merest accident that they should meet at Albany at the present time, and that the remarks of Col. Young a few days since in relation to negro suffrage, may not be of the slightest consequence. Yet it must be confessed that there seems to be a rather singular coincidence in the meeting of these conflicting and incongruous elements, and it is not surprising that the *coincidence* should excite some remark.

Slamm is trying very hard to convict one wing of his party of high treason, by proving its leaders in favor of extending the right of suffrage to the colored people.—Unfortunately he finds great difficulty in doing so, having as yet found no other evidence of it, than a speech of Mr. Young, in the Senate, in which he expressed himself favorable to the measure, the silence of the Post, the News, and some other leading papers, and the fact that our venerable friend, Isaac T. Hopper, and some others, are in Albany, at the same time. If these gentlemen were "congregated together" for the purpose which the sapient Slamm and his cunning correspondent supposes, we wish there were virtue and good sense enough in his readers to rejoice that they had so good an errand. As it happens, however, the only purpose they have in being at Albany together, is to procure from the Legislature a charter for the "New-York Prison Association." Slamm for once in his life has fulfilled the Scripture—"the wicked flee when no man pursueth."

Christian Anti-Slavery Convention.

A Convention with this title was held in Russell, on the 28th of January. Of what sect or sects it was composed does not appear, but we find the following excellent resolutions in the Utica Liberty Press:—

1. Resolved, That the divine law that enjoins love to God, and equal love to our fellow-creatures, be regarded as the platform upon which all Christians can harmonize and combine their efforts, in the Anti-Slavery enterprise, and also that no Christian can be invariably governed by this divine principle, in all his relations while he sustains a connection with such churches or other religious organizations as are in fellowship with slaveholders, or slaveholding churches.

2. Resolved, That no proposition can be plainer than this, that a system which violates the fundamental precepts of Christianity, cannot be a Christian or Bible institution.

3. Resolved, That the Christian ministry is divinely commissioned to wage an uncompromising warfare against anti-Christ, and a ministry who is not recreant to this important trust, will seek the destruction of American Slavery, by teaching in their sermons and prayers, the imperious necessity of moral and political action as religious and Christian duties.

4. Resolved, That for Abolitionists to support religious or political teachers, or organizations, either ecclesiastical or benevolent, which do not adopt and carry out the foregoing resolutions, is to pull down with one hand, what they may attempt to build up with the other.

THE WALKER COMMITTEE have at length published their Report. I had laid it aside for some comment, but by accident mislaid it. It is perhaps as well, as the letter of Jonathan Walker, in another column, says all that need be said on the subject. When a committee is again appointed for a similar purpose, it is probable that the Abolitionists will be careful how they place upon it men who pay beforehand for counsel, of whom they can know but little, to go upon a distant service, the result of which is very doubtful, and pay, moreover, an exorbitant fee to another—and a member of the Committee—to engage such counsel. There were upon this Committee some men whose honor and integrity is above suspicion. It is to be hoped they will not again be caught in such bad company. It is an accident which should not happen twice.

"A DANIEL COME TO JUDGMENT."—A correspondent of the Express agrees with that paper, "that no man can be a Christian, and at the same time be a Locofoco"! If political parties and papers are to be tried by that standard, the Express and its friends had as well be looking that they are not found among the goats. The same writer expresses a fear that there "is a want of moral courage in the clergy, to express their sentiments on the political events of our country, for fear of offending some of their flock." He thinks, also, that "it is one of the causes of the degeneracy of Christianity in our land." No doubt this very man is one of those who would walk straight out of meeting, or walk the minister out, if he should venture to include the slave by name in a prayer for all creation. The Express and its friends go for the inalienable right of a tax on French calicoes and English long cloths.

COLONIZATION NOT DEAD.—By the report of the Treasurer of the American Colonization Society, at the annual meeting held in Washington, in January, it seems that the amount of receipts and expenditures for the past year has been $56,458 60. Of this sum $25,656 30 was received from donations; $17,395 44 from legacies; the balance was from the Colonial Store, subscriptions to the Repository, passage-money for emigrants, and balance from last year. Nearly one-half of this large sum, it will be observed, is from voluntary contribution. When will Abolitionists be as zealous for the overthrow of Slavery as its friends are for its support? We might raise a like sum with little difficulty, by a little labor, if our friends hated Slavery as much as the Colonizationists love it.

☞ The Boston Courier pays the following well deserved tribute to the character of Mr. Garrison:

"The three paragraphs which follow, we cut from the Liberator, of yesterday. It is our misfortune that we sometimes fall under the censure of the editor of that paper, generally because we do not happen to carry out our Anti-Slavery principles quite so vigorously or to such a practical extent as he does. But, nevertheless, we like him and his paper just as well as we should if he liked us better. We like to see a man bold in avowing and *applying* his principles, without any attempt to 'sugar them o'er,' as if he were afraid to let the world see what he cannot hide from all-seeing heaven. We like to see a man show himself to be a whole something, even if it be something which we disapprove. Cant and hypocrisy are the vilest of all sins, although we do not find them so set down in the Decalogue."

☞ We have received No. 7, of what seems to be a series of letters addressed to James K. Polk, and signed "Mary." Can anybody tell us who the author is, or where the rest of the series is to be found?

COLORED SUFFRAGE.—At a Whig County Convention held in Clinton county, a few days since, the following resolution was unanimously adopted:

Resolved, That the Convention is in favor of free suffrage to all American citizens, as well adopted as native, without distinction of color, and without requiring of any, the property qualification, now necessary by the present Constitution of the State of New-York to entitle them to vote.

This Week's Paper.

FOURTH PAGE.—*Poetry:* "Wait a Little Longer." *Miscellany:* The Life of Rev. Joseph Blanco White; The Shoe-mender of Portsmouth; Jacobinism in the Nursery; Three Romances of Real Life; Noble Resolutions; Snowing Worms.

FIRST PAGE.—*Pro-Slavery:* The South Turning the Tables on the North; Correspondence of Nashville (Te.) Union; Meeting in Clarke County, Va.; Liberator. *The Peculiar Institution:* The Case of Petronia; Washington's Runaway Slave. *Selections:* American Board of Commissioners for Foreign Missions, &c.; Boston Address, &c.

SECOND PAGE.—Letter to Mr. Webster, of America; Negro Suffrage; Letter from Capt. Walker; Memorial in Behalf of the Colored Population; Speech of Mr. Wilson. *Communications:* Letter from William Marriott.

GENERAL INTELLIGENCE.

Foreign.

From Haiti.—The following extract of a letter from John Hogarth, Esq. a merchant at Port au Prince and an officer of the Häitian Government, to his brother, Mr. George Hogarth, of this city, has been placed in our hands for publication:—*Tribune.*

"PORT AU PRINCE, February 7th, 1846.

"It appears that certain speculators who, having large remittances to make to Europe and America, and having since, several weeks past, procured large quantities of coffee at $15, $16, and $17 per hundred, now take the advantage of the intended campaign against the last, the issuing on the part of Government of paper money, and other unsettled political questions, to bring on a commercial crisis, by raising the price of coffee and specie, which I think is done with two intentions; one of which is to exert an opposition to Government and paralyze their measures; and the other is to make large profits at the expense of their foreign friends. By raising coffee to $19,50 they make from two to three dollars per hundred pounds.

"I herewith forward you the documents relative to the last difficulties between this Government, the French Consul, and a French subject; also one number of the Manifest, which contains the President's order relative to the march against the eastern part of the Island. You will please communicate them to your friends, and endeavor to give them as wide a publicity as possible, as they will give the American public correct ideas on those subjects instead of those prejudiced and false articles that are always appearing in the American papers. This is a country of political events, and is at present the subject of general occupation amongst maritime powers. The solution of a great question—that of the capacity of the African race for self-government in a civilized way—seems to be thought to depend on the results of Haiti; and as we have more foes than friends amongst that portion of the intelligent who are foremost in the expression of their opinions, our past history and our present situation and conduct, is basely and falsely represented by them; all kinds of obstacles are thrown into our path to smother and mask our representations and reasons, so that their accusation may appear the more plausible. Because circumstances, brought on in part by the machinations of our enemies, have momentarily given our Government a dictatorial form, they represent us as retrograding into a state of barbarism, which certainly is not the case. Why is it that the Russians are not barbarians when their's is one of the most absolute Governments on earth? I think that our friends ought to come out in our defence, and putting aside their differences of opinion relative to forms of Government, which are changeable as circumstances will permit, write and speak in our favor, as a people of whom other nations have never had any just reason to complain; as a people that no unprejudiced philosopher can censure for their past or present history."

Important from St. Domingo.—Captain Fuller, of the schooner Navarro, arrived on Saturday from the city of St. Domingo, which port she left on the 28th of January, reports that since the catastrophe, by shipwreck, of three of the Haitian men-of-war at Puerto Plata, nothing of importance had transpired between the belligerents. The Haitian Admiral, with one hundred and fourteen of the prisoners, including thirty-four officers, were in custody of the city; the others were at Puerto Plata. One of the officers among the prisoners is brother-in-law of President Pierrot. Captain Valon, also among them, being a deserter from the Dominicans, had been tried by court-martial, and condemned to death. He appealed to the President for mercy, who had referred the matter to Congress, which was to have been convened on the 2d of February. According to the *El Dominicano*, of the 18th of January, some of the officers declare that their instructions from President Pierrot were to the effect that once getting possession of Samana and Puerto Plata, all males, without exception of person or age, and all females under five, were to be massacred, ("*pasar a cuchillo.*") Women over forty years to be tied back to back, and conveyed to the Cape; the younger women to be left to the discretion of the captors. The Dominican sloop-of-war Cibao, (formerly of the Alert,) arrived from St. Thomas on the 15th ultimo, and would soon proceed to Puerto Plata. The American schooner J. W. Fuller, and Danish brig Carlota, both lately purchased by the Dominican Government, were being equipped as men-of-war. The Dominicans appeared to be settled in their policy, and quite anxious for peace, that they might enter on their new career, founded on the encouragement of foreigners and a liberal system of government generally. —*Herald.*

Later from Corpus Christi.—By an arrival at New-Orleans, we have two days later from Corpus Christi. The Picayune publishes the following letter from which it would seem that Gen. Arista has actually started a revolution in opposition to Paredes, though there are so many conflicting accounts it is hardly safe to believe any of them at present:

CORPUS CHRISTI, February 14, 1846.

We have positive orders to move to the Rio Grande, but when, it is not known. Col. Cavallo, an agent of Gen. Arista, is here, endeavoring to persuade Gen. Taylor not to advance upon the Rio Grande; for he says if he does Arista's party will rise and join Paredes; whereas if Gen. T. maintains his present position, he (Arista) can carry out the revolution he has started. Another emissary—probably of Paredes—an alcalde, tells Gen. T. that all is peace on the Rio Grande, and that the Mexicans are looking for the American troops to advance for their protection.

The camp is full of all sorts of rumors. One thing is almost certain: we move to the Rio Grande—when, nobody knows.

Yours, in the chaparral, H.

From Santa Fe.—The St. Louis Missourian publishes a letter from a Santa Fe merchant, dated December 26, from which we make the following extract:

All remains quiet here; and though in this remote corner we are not informed of the precise state of things between the United States and Mexico, yet we have ceased to have any apprehension for ourselves and property. The new Mexicans have generally made up their minds that sooner or later they must come under the United States Government, and have, apparently, determined to take it quietly. Were the United States now to send a show of a respectable force, the whole country North to East of the Rio del Norte would submit without the slightest resistance. The people evidently expect, and candidly believe *hope*, that the United States will take speedy possession. In any event, our business and other relations with the Goveror, (Armijo,) and other principal men, are such that we always feel entirely safe.

Haiti.—We have Port Republican papers to January 24th. We have already published verbal intelligence to the 28th.

On the 13th, President Pierrot published a proclamation, stating the withdrawal of Levasseur, Consul-General of France, on board the French frigate Thetis, in consequence of the refusal of the Haitian Government to make reparation to Dubrac, French deputy consul, banished from Haiti for sowing the seeds of discord between the different races on the Island. The President appeals for his vindication to the justice of the French Government.

General Items.

The Mormons.—We gather from several articles in the Warsaw Signal, and other quarters, that a portion, if not the whole of the Mormons, intend soon to commence their pilgrimage for California. That they should begin their journey so early in the season—before the winter has terminated, and long before grass shall appear, upon which to subsist their cattle and horses—is hazardous, and likely to be attended with severe trials and much suffering. But it is stated that from ten to twelve hundred have already crossed the river from Nauvoo, and are encamped on Sugar Creek, Iowa, seven miles distant. Among them were the *Twelve*, the High Council, all the principal men of the Church, and about one hundred females. They were several days and nights in getting across the river. It is said to be the plan of the leaders to send this company forward as a *pioneer corps*. They are to proceed about five hundred miles westward, where they are to halt, build a village, and put in a Spring crop. They are to remain there until those who follow in the Spring reach them, when another pioneer company will start for a point five hundred miles still farther west, where they will stop, build a village, and put in a Fall crop.

The company remaining behind, will, in the Spring, move on to this second station; and in this manner they hope to accomplish the long journey which is in contemplation. Many of those who now go as pioneers are to return, so soon as their crop is in, for their families. It is said, in the Signal, that *the Twelve* crossed the river on Sunday night, apparently apprehensive of some visitation from officers who might interfere with their departure. They left behind them, as agents for the sale of the remaining property, A. Babbitt, Fulmer and Heywood, formerly of Quincy.—*Tribune.*

Rights of Married Women.—A bill has passed the Legislature of Alabama, which provides that the property of women shall not be taken to pay debts of their husbands contracted before marriage, also, that the husband shall not be liable for the wife's debts, except so far as her property will pay them.

The correspondent of the Tribune says, that the jury were unable to agree in the case of Wyatt, tried for the murder of the convict Gordon, in the Auburn prison.

Abolition of Capital Punishment.—A meeting was held at the Tabernacle last week. Addresses were delivered by Park Godwin, C. C. Burleigh, and E. D. Chapin, of Boston.

Judge Conrad, of Pennsylvania, has sent a challenge to Charles Gibbons, of the Senate, which he has very wisely declined. The offence was some pretty severe personal remarks towards Judge Conrad, in a speech of Mr. Gibbons, in the Senate.

The Howard Athenæum, formerly the "Miller Tabernacle," in Boston, was recently burned to the ground.

The "Medrano" Case.—The priest Medrano is still in New Orleans, and is suffering from ill health. Hernandez has left for Havana, taking Mary McKeon with him.

From Texas.—By the arrival of the steamer Galveston, from Galveston, at New Orleans, we have dates to the 14th. The Corpus Christi Gazette of the 12th confirms the news we received a few days ago, that the "Army of Occupation" has received orders to break up their camp at Corpus Christi and remove to the Rio Grande. The Gazette says:

Parties have been set out to survey the route from the head of Padre Island, at the Corpus Christi pass, down the west side of the Island, opposite Point Isabel, near the Brassos de Santiago; and also the route on the main land from twenty to thirty miles west of the Laguna del Madre, terminating at Point Isabel. From all we can learn, Point Isabel is the destination of the "Army of Occupation." What they are to do there, and the object of their going, are to us a profound mystery.

The following, from the Galveston News, gives a strange picture of the Custom House authorities in Texas:—

TEXAS NOT ANNEXED YET.—If to be governed is a blessing, we are doubly blessed. We have two Custom Houses, two Collectors, commissioned by two Governments, with two sets of conflicting instructions to obey, with two Tariffs to enforce, and two sets of officers to help them—all under pay, and with little or nothing to do; for they have nearly annihilated all imposts which might give them employment. Mexico has never yet been able to impose upon our commerce so effectual a blockade.

Messrs. Vanzandt and Kaufman are candidates for the United States House of Representatives, for the Eastern and Northern District of Texas.

The Houston *Morning Star* informs its readers there is little doubt that Generals Houston and Rusk will be our Senators in the United States Congress.

Among the passengers by the Galveston, were a number of officers of the United States Army; and also Mr. Elliott, late Britannic Charge d'Affaires to Texas.

Slavery in Maryland.—The slaveholders in Queen Anne's County, Md. recently held a meeting and passed a lot of resolutions including these:

Resolved, That the Legislature of this State be requested to pass a law prohibiting free negroes in this State, under heavy penalties, from leaving the State and returning again, except as servants to a white citizen.

Resolved, That, in like manner, they be requested to prohibit by law, under severe penalties, the assembling of negroes in public bodies, especially at what are usually called "bush meetings."

A pauper in the Pennsylvania Almshouse recently ran away with the overseer's daughter and married her.

For Texas.—An exchange says, the schooner Ticonic, which sailed from Wilmington, North Carolina, recently, for Matagorda, Texas, took out, as passengers, forty-six whites, and forty-two blacks, (slaves,) from the counties of Nash and Edgecombe, N. C. who go to seek a new home in the new State.

The Massachusetts Legislature have refused to take up the question of re-imbursing the owners of the Charlestown Convent, destroyed by a mob, by a vote of 110 to 57.

Great Sale of Lands.—The Syracuse Star states that Gerrit Smith, Esq. of Peterboro', Madison county, has advertised, in a pamphlet, nearly *three fourths of a million of acres* of land—lying in this State, the greater part to be sold at public auction.

Silas A. Searle, teacher of a district school at West Springfield, was arrested and fined $5 and cost, on the 25th instant, for unlawfully flogging a boy under his charge. These cases of cruelty on the part of teachers, are growing quite common.

We are informed that two young women lately set fire to a meeting-house of the Reformers in Boone county, Ky. and burnt it to ashes, because the church had refused them membership. What worthy church members they would have made.—*Covington (Ky.) Intelligencer.*

Water for Boston.—A bill was reported on Friday, in the Senate of Massachusetts, to furnish the city of Boston with an ample supply of pure water, from Long pond, in Natick and Framingham.

Rights of Women Fully Maintained.—In the Court of Common Pleas, at St. Louis, yesterday, Judge Blair decided, that where a man devised the use and profits of lands to his wife "*during her natural life, or widowhood,*" the words "or widowhood" imposed a condition in restraint of marriage, which is inconsistent with the policy of the law, and, therefore, void. The estate of the women, who had married again, was held to be an estate for life absolute. The intention of the devisor, as gathered from the will, evidently was, that his wife, if she survived him, should have an estate for life, if she remained single, and that she should forfeit it by a second marriage.

Horrible.—A colored man died recently, of the small pox, at the head of South river, near Annapolis, Md. and so great was the fear of his neighbors, *that his house was fired, and his corpse, with all that the building contained, consumed!* He died because everybody deserted him in his sickness.

The Steamship President.—The London Literary Gazette in alluding to the fate of the President, says:

"The probability is, that the steamer went down nearly where last seen, and, owing to the weight of her machinery, is floating now, unbroken and without fragments sent to the surface, at a sad mid depth of ocean, as the strong current of these seas waft her hulk to and fro. At some future time, when the perishing wood is separated from the heavy iron, and the latter sinks, the last vestiges of the President may be met with on the Atlantic wave. This opinion is much strengthened by the following notice from the Pacific ocean:—'On the 30th of December, a part of the hulk of the Hambro, or Cleopatra's Rarge, wrecked some fifteen or twenty years ago, started up from its watery bed, and washed upon the shore. Many of the oak timbers are in quite a sound state, except so far as perforated by the ship-worm.'"

Fugitive Slaves.—A late number of the Pennsylvania Miltonian has the following: "Our peaceful and quiet borough was thrown into an uproar on Tuesday morning last, by the appearance of four negroes handcuffed—two together—driven through the streets by three men on horseback; one carrying a rifle and tomahawk. The negroes, from what we can learn, were runaway slaves from Maryland, and were pursued by the men who had them in charge, for the reward. They were taken at Monteursville, Lycoming County, and were brought to Milton, where the persons having them in charge were arrested as kidnappers and taken before Justice Mackey. After a hearing, they were committed to jail to answer the charge; and the negroes were also arrested on a charge of theft, and taken before Justice Wheeland, who, after giving them a hearing, committed them to jail at Sunbury the same day, where they will remain until the matter is investigated."

The Slave Trade.—The Liberia Herald informs us that the slavers at Gallinas are at length forced into a rather unpleasant predicament; that they have been lately so closely watched by the cruisers, as not to be able to ship any slaves since the Atalanta left. The Patuxent's cargo of 300 was ready, as the Herald states, and had been marched down to Cape Mount, somewhere in the vicinity of which they would have been shipped in two or three days, if she had not been taken. This last hope cut off, it seems, the slavers, in despair of an opportunity to ship, and unwilling to bear any longer the expense of feeding the slaves, emptied their barracoons, and gave away the slaves, or divided them among the head men of the country, to labor for them as an equivalent for their food, with the promise given that they should promptly be returned when there was an opportunity to ship them.—*Boston Sun.*

Died.

On the 26th ultimo, Mr. WILLIAM B. MARSH, Editor of the Brooklyn Eagle, aged 33 years.

On the 13th ultimo, at his residence at Rancocus, New Jersey, Joseph Lundy, father of Benjamin Lundy, in the 85th year of his age.

ACKNOWLEDGMENTS.

For the Standard—from January 16, to February 21

Eastern Pennsylvania A. S. Society,	$208 34	
Thomas Freeman, Ann Arbor, Mich.	4 00	
Per Abby Kelley Foster,—		
John Marshal, Pittsburgh, Pa.	2 00	
John A. Fountain, "	2 00	
Jacob Hayes, "	1 00	
A. O. Barrett, "	1 00	
Geo. B. Vashon, "	2 00	
Dr. O. L. Granger, New Castle,	2 00	
J. M. Johnson, per S. Brooke, Jamestown, O.	2 00	
P. B. Andross, Pittsford, N. Y.	2 00	
John T. Bateman, Springboro, O.	4 25	
L. Monroe, Central Village, Ct.	2 00	
P. Sexton, Palmyra, N. Y.	2 00	
Isaac Durfee, "	8 00	
Wm. H. Benson, Blackstone, Mass.	2 00	
A. Nichols, Warren, O.	1 00	
H. M. Daggett, Attleboro, Mass.	2 00	
B. W. Henshaw, "	2 00	
Thomas Cheethim, "	1 00	
John White, Westminster, Mass.	5 00	
T. L. Harmon, Cambridge, "	2 00	
Marcus A. Hasson, E. Granville,	1 00	
Isaac Allen, Persia, N. Y.	1 00	
Joseph Cope, Short Creek, O.	2 00	
John Cope, " "	2 00	
Henry H. Harris, Parkman,	1 00	
H. T. Tyler, Belchertown, Mass.	1 00	
Moses Blew, Hopewell, N. J.	4 00	
Thos. A. Barden, Wrentham, Mass.	1 00	
Thos. Milliken, Narragaugus, Me.	3 75	
Seth Webb, Scituate, Mass.	2 00	
Joseph Trevor, Hamilton, N. Y.	1 75	
Female A. S Society, Weymouth, Mass.	2 00	
Henry Carpenter, Upton, "	3 00	
J. Cooledge, Watertown, "	2 66	
Samuel Snow, Taunton, "	2 00	
Pennsylvania A. S. Society, Philadelphia,	187 50	
Joseph Lambert, Somerton, O	2 00	
Samuel Henry, Chester Factory, Mas.	6 00	
Daniel Ricketson, New Bedford, "	2 00	
John H. Farnsworth, Dana,	2 00	
		486 25
Donations.		
Massachusett's A. S Society,	1,000 00	
		1,000 00
Total amount.		$1,486 25

FRANCIS JACKSON, Treasurer.

NOTICES.

WORCESTER NORTH!

The Worcester North Anti-Slavery Society will hold their next quarterly meeting at Westminster, on Thursday and Friday, the 9th and 10th of March, at the Town Hall.

The present crisis is one of the deepest interest to the cause of freedom, throughout the country, ever witnessed since the commencement of the enterprise, and the glorious motto, "*No union with Slaveholders!*" should be proclaimed from every hill-top, and echo through every valley of the free States. Let there be a full delegation from all the towns in Worcester North. Come, men, women, children! Come one—come all! "And strike an earnest, manly blow" for truth and freedom.

In behalf of the Society,
GEORGE MILES, *President.*
BENJ. SNOW, Jr. *Sec'y.*

A Quarterly meeting of the Bucks County Anti-Slavery Society, will be held at Pineville Hall, on Saturday, the 14th of third month, (March,) at 1 o'clock, P. M.
WM. LLOYD, Secretary.

NEW LEBANON SPRINGS WATER-CURE ESTABLISHMENT.

In this place, so long celebrated for the beauty of its scenery, purity of the air, and utility of the water, is now instituted a WATER-CURE INFIRMARY; which, from the above considerations, promises to be of the greatest importance to the afflicted, and to persons wishing to spend a season in the country for the purpose of recruiting the energies of the system, after a time of illness or hard labor. The beauty of the scenery and salubrity of the air, is not often excelled in any country. The water is abundant and of all temperatures, from ice cold to 72 degrees Fahrenheit Ther. The mountain springs have been tested by the celebrated chemists, Dr. Chilton, of New-York, and Professor Avery, of Hamilton College, and pronounced perfectly pure and soft. The various baths, as PLUNGE, SHOWER, DOUCHE, HOSE, FOUNTAIN, EYE & EAR, COLD or WARM, are so constructed, as to be comfortable, inviting, and easy of access by invalids at all times. The rooms are so warmed as to render them perfectly comfortable even in the coldest weather. Persons afflicted with either acute or chronic diseases, have much to induce them to visit this establishment. The water treatment has been particularly successful in the following complaints: Rheumatism, either acute or chronic, Gout, incipient stages of Consumption, Dispepsia or Indigestion, with its train of symptoms, as Headache, Constipation, Liver Complaint, Jaundice, &c. It removes nervous affections, and the various forms of Fever, as Typhus, Billious, and Intermitting. It acts like a charm in all eruptive diseases, as Small-pox, Measles, Scarlet Fever, &c. All scrofulous complaints, and diseases arising from impurities of the blood, tumors, ulcers, fever sores, and boils, are more successfully treated by water than by any system of medicine.

The diet and regimen of patients are strictly attended to, which alone, in most cases of chronic disease, is far better for the patient than any system of drug medication. Suitable medical examination and advice constantly in attendance at the establishment, who will give strict attention to the patients, and point out all necessary changes to facilitate the cure.

Those who feel competent to treat their own cases at home, and want an examination and prescription, can have it at a reasonable expense.

The inhabitants of this vicinity are particularly notified that they can have medical advice and attention at their own houses, in all acute or chronic diseases, where it is not practical to come to the establishment.

One important item to the afflicted is, that the water-cure patients are never left to groan out a miserable life from the ill effects of mineral or vegetable poisons.

The expense, per week, is from $5 to $8, including board, medical advice and attendance.

N. B. The patients are expected to bring two linen or cotton sheets, three woollen blankets, two comfortables, and towels.

DAVID CAMBELL, *Principal.*
N. BEDORTHA, M. D. Resident Physician.
Dr. S. GRAHAM, Counselling Physician,

P. S. Located 25 miles east of Albany, 7 miles west of Pittsfield, Mass. and within an hour's ride of the Boston and Albany, the Hudson, and also the Housatonic railroads.

February 15, 1846.

HAMILTON LYCEUM.

A course of six Lectures will be delivered before the Hamilton Lyceum, at the Phœnix Hall, 592 Broadway, one door above Niblo's Garden, on various and interesting subjects, on Thursday evening of each week, commencing February 12.

3. Mr. S. V. BERRY—Physico-Astronomy, in connection with Natural Theology.
4. JOHN JAY, Esq.—"Moral Independence."
5. Dr. J. MCCUNE SMITH.
6. HORACE GREELY, Esq.

☞ Tickets for the Course will be afforded at the low price of 25 cents, and may be had of Messrs. John Peterson, 7 York street; Miller Pierce, Church street; Drug Store, 93 West Broadway; H. J. Johnson, 52 Wall street; R. Hamilton, Thomas street.

New-York, Feb. 12.

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.	
Pot, first sort 1845.	4.00 a 4.12½
Pearl	4.11½ a 4.87½
CANDLES.	
Mould, tallow lb.	9 a 11
Sperm	26 a 28
Stearic do.	22 a 25
COAL.	
Liverpool, chaldron,	7.50 a 8.00
Newcastle	7.00 a 7.25
Scotch	6.00 a 6.50
Sidney and Pictou	5.75 a 6.00
Anthracite, 2,000lbs.	5 50 a 6 50
COFFEE.	
Java, Gov't per lb.	9¾ a 11½
Sumatra	7¾ a 8
Porto Rico	6¾ a 8½
Laguayra	7½ a 8
Cuba	6 a 7
Brazil	7¾ a 8
St. Domingo	6½ a 7
COTTON.	
New Orleans	6½ a 10
Alabama	6½ a 10
Florida	6 a 8
Upland	6 a 8
Upland, fair	7½ a 8
Upland, good and fair	7¾ a 8½
DOMESTICS.	
Shirtings, brown 3-4	5½ a 6
do. do. 7-8	6 a 7
do. bleached	7 a 9
do. S. I. do.	7 a 11
Sheetings, brown 4-4	7½ a 8½
do. do. 5-4	10½ a 12½
do. bleached 4-4	7 a 12
do. do. 5-4	12 a 15
Calicoes, blue	7 a 12
do. fancy	6 a 14
Plaids	9 a 11
Stripes, fast colors	8 a 10
Satinetts	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5 a 13	15 a 16
do. 14 a 19	18 a 20
do. 20 a 23	22 a 23
DRUGS & DYES.	
Alum, lb.	3 a 3
Cochineal, Honduras,	1.40 a 1.60
Copperas	1½ a 1¾
Gum Myrrh, E. Indies,	9 a 11
do. copal washed	31 a 40
do. Arabic Turkey,	25 a 35
Madder, Dutch	15 a 18
Oil of Anis	1.45 a 1.50
castor, gall.	62½ a .67
Tartaric acid, lb.	40 a 42
Verdigris	17 a 20
Vitriol, blue	a 7½
DYEWOODS.	
Brazilletto, ton	18.00 a 25.00
Camwood	25.00 a 70.00
Fustic, Cuba	30.00 a 32.50
do. Tampico	22.00 a 23.00
Logwood, Cpy.	25.00 a 29.00
FEATHERS.	
Live, foreign lb.	12 a 25
do. American	28 a 32
FISH.	
Dry cod, cwt.	2.87½ a 3.00
Dry scale	1.25 a 1.50
Pickled, bbl.	3.00 a 3.25
do. salmon,	13.00 a 13.50
Smoked do. lb.	.9 a .10
Mackerel, 1, bbl.	12.75 a 13.00
do. No. 2	9.50 a 10.00
do. No. 3	6.00 a 6.25
Shad, Ct. hf. bbl.	. a .
Buckspt. bbl.	. a .
Mass. do.	. a .
Herring, pickled	. a 3.25
do. scale, per box,	a .45
do. No. 1	a .
do. No. 2	a .
FLAX.	
Russia, lb.	9 a 11
American	7½ a 8
FLOUR & MEAL.	
Genesee per bbl.	5.50 a 5.56¼
Troy	—·— a —·—
Michigan	5.43¾ a 5.50
Ohio, round and flat	5.43¾ a 5.50
Pennsylvania	a
Brandywine	5.50 a 5.62½
Georgetown	5.12½ a 5.25
Baltimore c. mills	5.00 a 5.12½
Richmond c. mills	6.50 a
do. country	5.25 a 5.50
Alexandria	5.12½ a 5.25
Fredericksburg	5.12½ a 5.25
Petersburg	5.12½ a 5.26
Rye flour	3.37½ a 4.00
Indian meal	3.50 a 3.75
do. per hhd.	16.00 a 16 50
GRAIN.	
Wheat, Western and N. York, per bushel,	1.15 a 1.25
do. Southern new	1.10 a 1.15
Rye northern	80 a .82
Corn north'n & Jersey	68 a .70
Southern (weight)	63 a .
Barley, N.R.	65 a .69
Oats, northern	45 a .46
do. southern	37 a .
do. New-Jersey	
Beans, tce.	6.12 a 7.62½
HEMP.	
Russia, clean, ton	.00 a .00
outshot	.00 a .00
Manilla	0.00 a 155.00
American, dew rot	85 00 a 100.00
do. water rot	125.00 a 175.50
HIDES.	
B. A. & Rio Grande, lb.	12½ a 12¾
California	4 a 11
Orinoco	11 a 11¾
Mexican	9½ a 11
S. American horse, piece	a
Calcutta, dry	65 a .75
HOPS.	
First sort 1844, lb.	12½ a 15½
HORNS.	
Ox, hundred	4.50 a 7.00
Cow	1.00 a 2.00

IRON.	
Pig, Eng. & Sc. ton	38.00 a 40.00
do. American	35.00 a 37.00
Bar do. rolled	87.50 a 90.00
do. Russia P, S, I,	100.00 a 102.50
do. do. N. Sable	95.00 a 97.50
do. Swedes	87.50 a 90.00
do. Eng. com.	77.50 a 80.00
do. do. refined	87.50 a 90.00
Sheet E. & Am. lb.	7 a 7½
Hoop do. do. cwt.	6.50 a 6.50
LEAD.	
Pig, 100 lbs.	4.25 a 4.50
Bar, lb.	4½ a 5
Sheet	5 a 5½
LEATHER.	
Oak lb. (sole.)	18 a 22
Hemlock, light	13 a 14
do. middle	13 a 14
do. heavy	12 a 13
do. damaged	10 a 11½
LUMBER.	
Boards, N. R. M. ft.	35.00 a 40.00
do. east pine	11.00 a 13.00
do. Albany, piece	10 a .19
Plank Ga. pine, M. ft.	33.00 a 35.00
Scantling pine	14.00 a 16.25
do. oak	30.00 a 35.00
Timber oak, cu. ft.	.25 a .37
do. Ga. yel. pine	30 a .35
Shingles, cy. M.	11.00 a 13.00
Staves w. o. pipe M.	50.00 a 52.00
do. do. hhd.	40.00 a 42.00
do. do. bbl.	30.00 a 32.00
do. r. oak hhd.	28.00 a 30.00
Heading, w. o.	40.00 a 48.00
Hoops	25.00 a 30.00
MOLASSES.	
New-Orleans, gall.	26 a 27½
Porto Rico	27 a 30
St. Croix	27 a 28
Trinidad, Cuba, Muscova	25 a 26
Martinique & Guadal.	— a
Havana & Matanzas	21 a 22
Neuvitas	26 a 27
NAILS.	
Cut, 4d a 40d per lb.	4 a 4½
(3d 1 cent and 2d 2 cents more.)	
Wrought, 6d a 20d	10 a 12½
Horseshoe, No. 7 a 9	18 a 20
NAVAL STORES.	
Tar, bbl.	2.25 a 2.37½
Pitch	1.00 a 1.25
Rosin, N. C. & W.	85 a 95
Turp. Wil'ton soft	4.50 a 5.00
do. N. C. soft	4.50 a 5.00
Spirits turp'tine gal.	62 a 65
OILS.	
Olive, in casks, gall.	85 a 87
Linseed, American	65 a
Whale refined	50 a 55
Sperm, crude	92 a 93
do. winter	95 a 96
Lard oil,	65 a 70
PROVISIONS.	
Beef mess bbl.	8.00 a 8.50
do. prime	5.25 a 5.50
Pork, mess bbl.	10.50 a 11.50
do. prime	9.31¼ a 9 50
do. cargo	a
Hog's lard	6½ a 7
Butter, West dairy	13 a 15
do. Orange county	15 a 20
do. common	9 a 10
Cheese, Am. lb.	7 a 8
Hams smoked	9 a 10½
RICE.	
Ordinary, 100 lbs.	3.50 a 3.75
Good to prime,	4.00 a 4.50
SALT.	
Turks Island, bushel,	45 a 50
Bonaire	45 a 50
Curacoa	a
Ivica	
Cadiz	23 a
St. Kitts	a
Lisbon	23 a 24
Liverpool, gr'd, blk.	a 20
do. do. sack	1.10 a 0.20
do. do. fine	1.30 a 1.35
SOAP.	
New-York, brown lb.	3½ a 5½
Castile	8½ a 8¾
STEEL.	
German lb.	10½ a 13
English, hoop L.	11 a 13½
Trieste, in boxes	6½ a 7
American	5 a
Spring	5¾ a 6
SUGARS.	
St. Croix, lb.	7½ a 9
New-Orleans	6 a 7½
Cuba, Muscovado	7 a 7½
Porto Rico	7 a 8¾
Havana, white	9 a 10¾
do. brown	7¾ a 8¾
Cuba, white	8½ a 9
do. brown	6½ a 8
Brazil, white	9 a 10
Manilla, brown	8 a
Loaf	11½ a
Crushed	11½ a
TALLOW.	
Foreign, lb.	
American	6½ a 7
TEAS.	
Imperial, lb.	35 a .90
Gunpowder	35 a .90
Hyson	40 a .88
Young Hyson	35 a .85
Hyson skin	22 a 60
Souchong, Powch'g, &c.	15 a 55
Bohea	a
TIN.	
Block, South Am. lb.	a
do. East India	15½ a 16
In plates ¼ ⋈ box	9.00 a 9.25
WOOL.	
Am. Sax'y. fleece, lb.	38 a 40
do. merino	36 a 38
Pulled, superfine	28 a 30
No. 1	25 a 6
No. 3	20 a 22

Poetry.

From Dickens's London Daily News.

"WAIT A LITTLE LONGER."

There's a good time coming, boys,
  A good time coming:
We may not live to see the day,
But earth shall glisten in the ray
  Of the good time coming.
Canon balls may aid the truth,
  But thought's a weapon stronger;
We'll win our battle by its aid:
  Wait a little longer.

There's a good time coming, boys,
  A good time coming:
The pen shall supersede the sword,
And right, not might, shall be the lord,
  In the good time coming.
Worth, not birth, shall rule mankind,
  And be acknowledged stronger;
The proper impulse has been given;
  Wait a little longer.

There's a good time coming, boys,
  A good time coming:
War in all men's eyes shall be
A monster of iniquity,
  In the good time coming.
Nations shall not quarrel then,
  To prove which is the stronger;
Nor slaughter men for glory's sake;
  Wait a little longer.

There's a good time coming, boys,
  A good time coming:
Hateful rivalries of creed
Shall not make their martyrs bleed
  In the good time coming.
Religion shall be shorn of pride,
  And flourish all the stronger;
And Charity shall trim her lamp;—
  Wait a little longer.

There's a good time coming, boys,
  A good time coming:
And a poor man's family
Shall not be his misery,
  In the good time coming.
Every child shall be a help,
  To make his right arm stronger;
The happier he, the more he has:—
  Wait a little longer.

There's a good time coming, boys,
  A good time coming:
Little children shall not toil
Under, or above the soil,
  In the good time coming.
But shall play in healthful fields,
  Till limbs and mind grow stronger;
And every one shall read and write:—
  Wait a little longer.

There's a good time coming, boys,
  A good time coming:
The people shall be temperate,
And shall love instead of hate,
  In the good time coming.
They shall use, and not abuse,
  And make all virtue stronger,
The reformation has begun;—
  Wait a little longer.

There's a good time coming, boys,
  A good time coming:
Let us aid it all we can,
Every woman, every man,
  The good time coming.
Smallest helps, if rightly given,
  Make the impulse stronger;
'T will be strong enough one day;—
  Wait a little longer.

Miscellany.

From the New-York Tribune.

THE LIFE OF REV. JOSEPH BLANCO WHITE.

Written by himself, with portions of his correspondence. Edited by John Hamilton Thom. 3 vols. *London: John Chapman, 121 Newgate street.*

This is a rare book—the life of a great good man, a true *spiritual* hero—a hero whose glory as far exceeds that of the great men of this world, as the bright planet in the heavens outshines the flickering torch. It is the life of a warrior but not of one who fought with carnal weapons, or whose victories were of this world; but of a soldier of the truth, striving to break all the fetters of error which men have thrown round her, contending with bigotry and superstition and narrowness in others with doubt and pain, and weakness, and much suffering in himself—but never deserting his post, never faithless to his trust;—now bravely standing up against the power of great names and established authority, now for conscience' sake sundering the dearest ties by which a tender spirit could be bound, bearing the hatred of enemies the coldness and estrangement of friends, and through much suffering faithful unto the end. What sight so noble as this, what one so glorious can the earth afford? And when we add that the mind that thus fought and suffered for the cause of truth has left its own record of its struggles and its triumphs, it may well be supposed that few books can exceed this one in interest and value.

The life of Blanco White was a very remarkable one. Born a Spaniard, though of Irish descent, he very early entered the Roman Catholic Church, the only career open to men of intellect in his miserable country. Here by his talents, energy, and learning, he soon distinguished himself, and could he have shut his eyes to the wickedness and corruption that were all about him, and acquiesced in what he knew to be false, the way to dignity and high preferment was clear before him. But this he could not do, and after a temporary re-action from the gross superstitions about him, almost into atheism and unbelief, he resolved to leave his country and the restraints of his profession for one where he could pursue his inquiries undisturbed. For from the first the possession of a reasonable faith seems to have been the prime impulse of his nature, which nothing could satisfy but the truth; as though he had been destined to run through all forms of error and superstition from the very lowest, in order to show forth the exceeding beauty of pure and undeformed religion.

Arrived in England, still possessed with the idea of the necessity of a Church, and having rejected the Catholic only on the ground of its not being the true one, it was natural that the English establishment should seem to him all that he had so long desired. He therefore soon applied for admission as one of its ministers, and taking up his residence, after having been sometime in the country, at Oxford, he was admitted a member of one of its colleges. Here his great talents and amiable character, together with the fame of his "Doblados' Letters" soon gained for him a large circle of friends, among whom were Southey, Coleridge, Whately, and many of the leading men of Oxford, and when Dr. Whately was appointed to the Archbishopric of Dublin, he invited him, then become a confirmed invalid, to reside with him as a member of his family.

But his clear and truth-loving mind could not rest satisfied with the tenets he had adopted. In proportion as he became better acquainted with the Church of England, he began to see more and more clearly that it was ruled by the same spirit as that which he had left. He began, too, more and more to doubt the truth of her doctrines, till at length his studies ended in confirming him in the faith of the Unitarians.

And now came another painful struggle. For the truth's sake he had become an exile from his country, had once before resigned fair prospects and severed himself from home and friends; and now the affections which had again taken root were again to be severed, a new home was to be left, and he must once more take up the cross so hard to bear, of friends' coldness and estrangement, to become the champion of despised and unpopular opinions. How hard the trial was, the entry he made in his journal will show:

* * * * * * * "And what a heart-breaking reality this is to me! must I then reduce myself to publish only what may be allowed with the utmost latitude of *clerical* liberality, to come out of an Archbishop's palace? This is my present condition. My friend's liberality of principle exceeds very much the limits which his brother bishops can possibly allow. But must I spend the last days of a life devoted to mental independence under any such restraint? Am I doing my duty? Am I not concealing the ultimate results of my study and experience, just when they may be supposed to have arrived at the utmost maturity of which they may be capable? It is true that all may be error and delusion; but can I help it? Have I not employed every means in my power to arrive at truth, according to the extent of my abilities? Is it not my duty to lay that result of my whole existence before my fellow-men, and let *them* judge? But alas! must I quit such dear friends as the Whatelys? Must I tear myself even from this circle of more than relatives—from the Archbishop himself, who is more kind than any brother could be to me?

"Such is the moral, practical problem which I have now to solve—unless *death* comes in time to cut the knot. May God assist me? Amen!"

But, hard as the trial was, he bore it; and from this time every page of his life becomes memorable. Freeing himself from every weight of bigotry and narrowness, his noble mind and deep religious spirit find full freedom in the great truths of pure religion: and as it has been given to but few to pass through such trials, so few have expressed those truths with such force and clearness. If the great words with which the journal of his life is now filled, could be proclaimed from the pulpits of our land, and find a home in the hearts of the hearers, then would the kingdom of God indeed come, and superstition and bigotry and sectarian narrowness and pride would no longer deform and blast men's hearts with their withering curse. But alas! the bigot rules to-day, and the surpassing excellence of this record will be the reason why but few will see it. But the trials of this martyr of the truth were not yet ended. His health, which on his first arrival in England, had been broken down by severe and unremitting labor, in the editing of a Spanish journal, grew worse, and from this time to the end of his painful life, he was tortured by incurable disease. But as if the trial were given him to show the power of true religion, and to silence forever the bigot who puts his only trust in creeds, there is not an hour of all the painful years while, to use his own expression, he was "lingering in the face of death," till the last solemn and beautiful hour of his departure, that does not show as in letters of light, the strengthening and supporting power of his simple faith. It is this that makes the surpassing interest of the book, and gives it a value above any other biography that we know.

We do not suppose that this book will be reprinted. It is a book that the sectarian and the bigot must hate with a perfect hatred: for it is the record of one whose whole life was devoted to exposing the arts of the dishonest among them, and the narrowness and tyranny and spiritual pride of even the sincere. And when we say that the sectarian and the bigot will oppose the book, whom have we left to favor it?—whom but a poor remnant, esteemed the lowest of the low, outcasts from all orthodox folds, whose time is not yet come? Even the so-called "liberal" sect is still a sect, and even here, no encouragement will be given to the spread of "Rationalism" and "unbelief." That a book containing the record of the life of one of the truest and firmest believers that ever lived, whose words will prevail when sect and bigot are forgotten, may not pass by unnoticed, because his belief did not exactly square with the doctrines of any sect, we propose to make extracts of some of the most striking of his words, and thus try to give an imperfect glimpse of this remarkable character to those into whose hands the book may never fall.

We are not infallible. We cannot undertake to vouch for the perfect truth of all Mr. White's opinions. We even think we see traces of the effect of his peculiar life and peculiar trials in coloring some portions of his belief. But this we know, and it is this we are anxious to proclaim, that here was a man of such a healthy tone of mind that the carefullest training in superstition could not make him a bigot; a man with such calm trust in his reason, guided by his conscience, that he was willing to follow wherever they should lead; with such deep devotion to the cause of truth that he was willing to suffer all things for her sake; and above all, that this "Rationalist" and "unbeliever" in creeds and dogmas, was a man possessed of such deep, unhesitating faith in God as his Almighty Father and his friend, as no sickness or sorrow, or any of life's worst sufferings could for a moment shake. It is to the book as a picture of deep and pure religious faith, unmarred by enthusiasm, unwarped by bigotry, but resting as on a rock of adamant upon the calm conclusions of his reason, that we would chiefly direct attention. Most precious has it been to us, and we would that others might share the gift.

We have said that we thought we could see traces of the influence of our author's peculiar life upon his faith. Of what consequence we esteem its effect the tone of our previous remarks will show. We could not restrain our astonishment when we saw Mr. White charged in a respectable religious periodical with "dying without any belief in a future life." How the author of that review could bring himself to make such a charge, we confess ourselves unable to explain. That Mr. White, from long experience as a Catholic of the evil influence of a morbidly excited imagination on religious belief, had imbibed unreasonable fears of the exercise of that faculty we will not deny; we think it even possible that his fear of forming false *ideas* of a future state obscured the faith he really had in its existence, even from himself; but how his strongest statements of this sort, standing side by side as they do with others that express such an unhesitating trust in the infinite love and goodness of God—how any of his most doubtful words could be tortured into such a charge, we are at a loss to understand. That it may be understood what kind of "disbelief" this was, we will give some of the most striking passages:

"God cannot have formed his intellectual creatures to break like bubbles and be no more. To die with implicit trust in Him, but without drawing absurd pictures of a future life is the only rational conduct of which the subject admits."

Writing to Prof. Norton not long before his death, he thus describes his emancipation from his former errors:

"I am free, but has truth bestowed this gift upon me? Most certainly it has if by truth we understand the discovery and rejection of error. The phantoms that haunted my soul have completely vanished; but what positive truth supports my moral being? One which I cannot reduce to a logical process, but which has the strongest foundation in the very essence of my soul. I am certain that God by the light which lighteth every man that cometh into the world dwells in my soul. It is then that I make my nearest approach to that ineffable Being whom I love more than life. There I have constantly found him in proportion as I have ceased to rely for hope on philosophical doctrines consecrated by Divines into dogmas. I am far from denying the existence of individual men after death; but I should be on the other hand most miserable if I had to fortify a belief in that doctrine by a constant search after analogies, probabilities—and worst of all, by Revelations depending for authority upon written documents and the interpretation of philological difficulties. Why then should I step out of the path so clearly marked out for me by Providence? I could not more firmly believe in God, I could not trust in him with more filial confidence were I to stand on any other foundation than that which I have found within myself."

And again, writing to the same friend, he says:

"My physicians have long declared to me their opinion that I cannot recover—a declaration which filled me with joy, and the accomplishment of which, like hope delayed, now makes my heart wither. I feel no enthusiastic raptures, nor does my imagination, trained not to take the lead, venture to suggest any of her material pictures. But I have the most calm assurance within me, that the God whom at all times I have loved, and whose will I have always most sincerely wished to obey, will provide for me that happiness for which I may be best fitted. Free from all *theological* fears, no terrors surround me while waiting for the long-desired dismissal from this life. I heartily thank God who has so disposed the events of my mental course that I do not find in myself even a trace of the superstition in which I was most anxiously educated. This indeed more than repays all my sufferings."

If this is "to die without any belief in a future life," then we say give us the unbeliever's death,—for we challenge the most bigoted adherent of a creed, the most confident believer in an imaginary paradise to furnish an example of more pure, more elevating, more entire trust.

The most striking characteristics of Mr. White's mind were an intense love of the truth and a rare courage in pursuing it, joined to that true humility and reverence which alone can preserve us from error in that difficult and trying path.

"Christianity," he says, "was properly expressed by Jesus himself as *liberty*—liberty from dogmas and practices as means of spiritual safety; i. e. salvation; under the acknowledgment of God as our Father, and of *conscience* as his voice" He believed it to be man's duty to seek the truth controlled by no authority save his own "conscientious reason." "To ask by what rule we are to be guided is the same as to ask by what rule we are to use our eyes. All that we have to do is to be on our guard against *selfishness*, and to decide against our *tendencies* in case of doubt. *Error* under such moral determination cannot do any substantial harm."

Elsewhere he thus beautifully describes the result of his own experience in such a course:

* * * "Perceiving the limited range of our faculties in this state of existence, to that extent we should use them fearlessly, but still under the guidance of conscience, assuring ourselves that nothing but the pure love of Truth, which is identical with the love of God, urges us forward. The best proof of our sincerity is in my opinion, and according to my own experience, a feeling, not of triumph but of increasing modesty, which the farther we proceed the more fully convinces us that our *positive* knowledge of the subjects on which we are engaged must always continue to be very little: that we must finally rest upon than true *faith* which consists in *filial trust* in Him who brought us into this state of existence, and whose paternal benevolence may be clearly perceived by every grateful heart."

"Do not distrub the timid!" he says elsewhere. "What a strange, unreasonable demand! It amounts to this; let the thinking be all over the world the slaves of the unthinking. Mankind under that system might be compared to a family where the children had the privilege of filling the rooms with houses of cards, obliging the poor people to declare they beheld substantial buildings, and preventing nevertheless their moving about, from fear of accidents to the little structures."

When his friends dissuaded him from making public his dissent from the doctrines of the Church of England, this was the entry in his journal:

"Of all my present trials none is equal to that which arises from the efforts my friends are making to convince me that far from being bound in conscience to declare my dissent from the Church of England, there is a duty incumbent upon me which requires my continuing to all external appearance in that church. I cannot help looking round me in bewilderment and distress, as if I were on the point of asking myself—is virtue then a phantom and honesty an empty sound? Are the best men agreed in that view, and am I only a fanatic who has taken literally principles which were never intended to be strictly followed?"

We wish our limits allowed us to multiply quotations, but enough has been given to furnish some faint image of the man. And when it is remembered that starting with this spirit and these principles from the very abyss of Roman Catholic superstition, after careful training and long experience as a priest of that church, he struggled step by step up into the pure light of the simple faith in which he died, and that in this book, composed of his letters and private memoirs and journals, we have the inmost workings of his mind laid bare in a manner such as there are but few examples of in the whole range of biography,—it will readily be believed that every page is full of interest and instruction. But our limits forbid our giving, as we wish we might, some picture of the gradual progress of his mind on the great questions of religion, or quoting from his opinions, always clearly and fearlessly expressed, on the various controversies of the day, or from his admirable and beautiful correspondence, especially with Dr. Channing and Mr. Norton. We earnestly wish that some publisher might be found who could afford to forego immediate success and be satisfied with a slow sale till the book shall reach the high place which it must sooner or later take.

W. P. A.

We understand that an edition of this work is soon to appear in this country.

From Chambers' Journal.

THE SHOE MENDER OF PORTSMOUTH.

One day, in passing along the streets of London, I was arrested by a crowd at a print-shop window. It is perhaps not altogether "respectable" to be seen forming one of such assemblages; but every man has his failings, and one of mine is, to take a peep at any very nice-looking prints which the sellers of these articles considerately put in their windows for the public amusement. On the present occasion, in taking a survey of the print-seller's wares, I was much interested in observing a print which differed considerably from anything else in the window. Hanging between an opera dancer and a General—both pets of the public—was the representation of an old cobbler sitting professionally in his booth, with a shoe in one hand and his knife in the other, while, with spectacles turned up over his brow, and head averted, he was apparently addressing a ragged urchin who stood beside him with a book. In the back-ground was a miscellaneous collection of books, lasts, old shoes, and bird-cages, interspersed with the heads and faces of a crowd of children—the whole forming an unique combination of a school and cobblery. Beneath was the inscription, "John Pounds and his school." I was, as I have said, interested, and I resolved to know something, if possible, of John Pounds and his seminary. On making inquiries accordingly, I discovered, through the agency of a little pamphlet, (sold by Green, 50 Newgate street,) who John Pounds was, and what kind of a school he conducted.

John Pounds was born of parents in a humble rank of life, in Portsmouth, in the year 1766. In early life, while working with a shipwright in the dock-yard, he had the misfortune to have one of his thighs broken, and so put out of joint as to render him a cripple for life. Compelled, from this calamity, to choose a new means of subsistence, he betook himself to the shoemaking craft. The instructions he received in this profession, however, did not enable him to make shoes, and in that branch of the art he was diffident in trying his hand. Contenting himself with the more humble department of mending, he became the tenant of a weather-boarded tenement in St. Mary street, in his native town.

John was a good-natured fellow, and his mind was always running on some scheme of benevolence; and, like all other benevolent self-helpful people, he got enough to do. While still a young man, he was favored with the charge of one of the numerous children of his brother; and, to enhance the value of the gift, the child was a feeble little boy, with his feet overlapping each other, and turned inwards. This poor child soon became an object of so much affection with John, as thoroughly to divide his attention with a variety of tame birds which he kept in his stall. Ingenious as well as kind-hearted, he did not rest till he had made an apparatus of old shoes and leather, which untwisted the child's feet, and set him fairly on his legs. The next thing was to teach his nephew to read, and this he undertook also as a labor of love. After a time, he thought the boy would learn much better if he had a companion—in which, no doubt, he was right, for solitary education is not a good thing—and he invited a poor neighbor to send him his children to be taught. This invitation was followed by others: John acquired a passion for gratuitous teaching, which nothing but the limits of his booth could restrain.—"His humble workshop," to follow the language of his memoir, "was about six feet wide, and about eighteen feet in length; in the midst of which he would sit on his stool, with his last or lapstone on his knee, and other implements by his side, going on with his work, and attending at the same time to the pursuits of the whole assemblage; some of whom were reading by his side, writing from his dictation, or showing up their sums; others seated around on forms or boxes on the floor, or on the steps of a small staircase in the rear. Although the master seemed to know where to look for each, and to maintain a due command over all, yet so small was the room, and so deficient in the usual accommodations of a school, that the scene appeared, to the observer from without, to be a mere crowd of children's heads and faces. Owing to the limited extent of his room, he often found it necessary to make a selection, from among several subjects or candidates, for his gratuitous instruction; and in such cases always preferred, and prided himself on taking in hand, what he called 'the little blackguards,' and taming them. He has been seen to follow such to the town-quay, and hold out in his hand to them the bribe of a roasted potato, to induce them to come to school. When the weather permitted, he caused them to take turns in sitting on the threshold of his front-door, and on a little form on the outside, for the benefit of the fresh air. His modes of tuition were chiefly of his own devising. Without having ever heard of Pestalozzi, necessity led him into the interrogatory system. He taught the children to read from hand-bills, and such remains of old school-books as he could procure. Slates and pencils were the only implements for writing, yet a creditable degree of skill was acquired; and in ciphering, the Rule of Three and Practice were performed with accuracy. With the very young, especially, his manner was particularly pleasant and facetious. He would ask them the names of different parts of their body, make them spell the words, and tell their uses. Taking a child's hand, he would say, 'What is this? Spell it.' Then, slapping it, he would say, 'What do I do? Spell that.' So with the ear, and the act of pulling it; and in like manner with other things. He found it necessary to adopt a more strict discipline with them as they grew bigger, and might have become turbulent; but he invariably preserved the attachment of all. In this way some hundreds of persons have been indebted to him for all the schooling they have ever had, and which has enabled many of them to fill useful and creditable stations in life, who might otherwise, owing to the temptations attendant on poverty and ignorance, have become burdens on society, or swelled the calendar of crime."

Will the reader credit the fact, that this excellent individual never sought any compensation for these labors, nor did he ever receive any? Of no note or account, his weather-boarded establishment was like a star radiating light around; but of the good he was doing, John scarcely appeared conscious. The chief gratification he felt was the occasional visit of some manly soldier or sailor, grown up out of all remembrance, who would call to shake hands and return thanks for what he had done for him in his infancy. At times, also, he was encouragingly noticed by the local authorities; but we do not hear of any marked testimony of their approbation. Had he been a General, and conquered a province, he would doubtless have been considered a public benefactor, and honored accordingly; being only an amateur schoolmaster, and a reclaimer from vice, John was allowed to find the full weight of the proverb, that virtue is its own reward. And thus obscurely, known principally to his humble neighbors, did this hero—for was he not a hero of the purest order?—spend a long and useful existence; every selfish gratification being denied, that he might do the more good to others. On the morning of the 1st of January, 1839, at the age of seventy-two years, when looking at the picture of his school, which had been lately executed by Mr. Sheaf, he suddenly fell down and expired. His death was felt severely. "The abode of contented and peaceful frugality became at once a scene of desolation. He and his nephew had made provision on that day for what was to them a luxurious repast. On the little mantelpiece remained uncooked a mug-full of fresh sprats, on which they were to have regaled themselves in honor of the new year. The children were overwhelmed with consternation and sorrow; some of them came to the door next day, and cried because they could not be admitted; and for several succeeding days the younger ones came, two or three together, looked about the room, and not finding their friend, went away disconsolate." John Pounds was, as he had wished, called away, without bodily suffering, from his useful labors. He is gone to await the award of Him who has said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

From Chambers' Journal.

JACOBINISM IN THE NURSERY.

It is fortunate for the adult, that children are dispersed in little parcels of four and a half individuals throughout private families; for, were it otherwise, they would certainly be found less manageable as a class than they are. Combined in masses—formed into unions—covenanted by charters—they might become seriously troublesome to papas and schoolmasters; and a servile might be found as nothing in comparison with an infantile war. I do not wish to see them become a rising generation in this sense; but I fully admit that we full-grown people give them all imaginable occasion for springing up in rebellion against us. The young are everywhere over the world an ill-used set of persons.

It is rather surprising, in an age when so many claims for class emancipation have been considered, that there should never have been the least attention bestowed upon the oppressed denizens of our firesides. Children are everywhere committed to an irresponsible power. Irresponsible power is acknowledged to be liable to great abuse. Yet we never think of children being in danger of suffering from this cause. There is here a selfish feeling which seems to preside in monarchists and republicans alike: all are decided for maintaining absolutism over the young. Let nations make themselves free from intruding conquerors, or sections of a people successfully assert their title to equal rights: but the young of every state, of every class, of every descent, must remain the thralls and serfs of their elders. There has never been any Tell, or Luther, or Wallace, among the juveniles. And nobody dreams that there is the least occasion for such assertors of infantine liberty. Even philanthropists are silent upon this point. Nevertheless, I dare to believe that there is a vast tyranny in this department of our social economy, and that it calls for, and is capable of, remedy.

It is remarkable as, generally speaking, a well-meaning tyranny. Big man wishes well to little man. Big man is anxious to make little man as good—that is, as like himself as possible. Big man would take a great deal of trouble, and even endure a considerable sacrifice of his own feelings, for the sake of little man. Witness the sufferings which big man often undergoes in thrashing little man. Witness the distress of mind which it often costs big man to deny indulgences to little man. The misfortune is, that big man is only a kind of child himself—an unenlightened, impulsive being, who either does not know what he ought to do, or, if otherwise, cannot do it; so that little man has no chance of being rightly dealt with by him. It is much worse when big man comes to have a notion of duty towards little man; for then he only pursues his wrong courses with more doggedness or fury. The lashes inflicted, and the restraints imposed by conscience, are the most cruel of all. Heaven pity little man when he falls into the hands of a papa with a conscience!

I entirely deny every pretended right of the adult to exercise any control over the young, beyond what is rigidly definable as moral influence. No control of a different kind from this is needed in the case; and no such control can be used without injury to both parties. Such control is therefore to be condemned. We have here a question taking its place beside that respecting the abolition of capital punishments, and others in which the precepts of pure Christianity, harmonizing with the dictates of the highest philosophy, are proposed to be for the first time followed. The stripes, snubbings, scoldings, privations, prisonings, disgracings, with which children are visited by their protectors, form, as it were, a dispensation of the inferior feelings, which must pass away, along with all other systems having the same bad foundation. Reason and affection are the true bases of the relation of parent and child, as they are the bases of all good social relations; and I venture to propound that there is no more necessity for ever departing, with respect to the young, from the rules of courtesy and good-breeding, than there is in our intercourse with equals in the common world.

Adults who for the first time undertake the charge of a child, usually commence with a bustling, anxious feeling of responsibility, and a sad want of faith in human nature. The sense of a tremendous coming struggle with something singularly perverse and difficult, is upon them, and they rush into a fight with one who is without the power either to aggress or to defend. There is something almost ludicrous in this disproportion between the subject of treatment and the treatment itself. It is like attacking a fly in a full suit of armor. The young human being is, in reality, a simple, innocent, tractable sort of creature. He is absolutely the same as his ruler, only without the wickedness and depraved reason which often belong to that person. Why all this terror about these poor harmless little men, as worthy Mr. Burchell called them? The common feeling seems to be—he is a determined liar; let us flog it out of him: whereas it is only the natural and justifiable dread of these floggings which prompts the lie. He is sure to misjudge everything, and fall into irremediable error, if left to exercise his own reason: therefore let us force him to all the conclusions at which we have ourselves arrived: the consequence of which is, that his reason, not being exercised, becomes liable to errors which it would otherwise be in no danger of. He is wild and reckless, caring little for his parents and best benefactors: therefore let us assert due authority over, and exact due honor from him; the means taken for this purpose being exactly those which unavoidably alienate regard, and either excite rebellion or produce the worst evil of an utterly broken spirit. He has no liking for his tasks, or for anything but play: therefore let us seek to keep him at his books, and the more rigidly at those which he likes least; whence it results that the real aptitudes of the child for mental improvement are altogether misdirected, and he is inspired with disgust for what he might have otherwise embraced with eagerness. But, above all mistakes, is that of supposing that the better nature of a child is to be evoked and raised into the strength which we would desire to see it have in the full-grown man, by making him pass through a cold and cheerless youth. The very contrary is the case. A system of petty restraints and privations, of severe looks and incessant chidings, can only result in depraving the feelings and perverting the reason of a young person. He is, in such circumstances, entirely out of harmony with nature. He is like a flower which requires light and warmth, placed in a cold cellar, where it never can acquire its proper proportions, or coloring, or vigor. It is quite impossible that a child so treated can ever attain to the proper characteristics of a well-constituted and healthy man or woman.

Many big-man tyrants would, I verily believe, willingly adopt a different system, if they could be convinced that little man is capable of being brought to reasonable perfection otherwise. Now, I admit that the ordinary plan has usage on its side; but I would say that it is not by any means clear that the usage has been successful, seeing that many youths grow up very differently from what is expected; and that the children of the more awfully good are sometimes remarked to turn out the worst. To come more closely to the point, I would ask if there be anything in our common experiences of life to prove the efficiency of a system of terror and severity. Is it not rather found, when we use violence in act or in speech towards our fellow-creatures, or in any way treat them derogatorily, that we lose all right control over them? Do they not then usually take a stand upon their firmness and self-esteem, and set us at defiance? How, then, should it be supposed that discourtesy, harshness, painful restrictions upon personal freedom, taunts, scoldings, or any other contumelious treatment, is to succeed with children? Is it not evident, since they have the same nature as ourselves, that such treatment can only rouse their inferior feelings, as it does our own, and render them just so much the more unfit subjects of all right influence?

It is not upon the strength of theory alone that I venture to recommend the introduction into the nursery of the same principles which govern the drawing-room. My counsel is, that we should speak and act towards children upon the simple understanding that they are beings with feelings like ourselves, to be operated upon, as our own are, for good and for evil results. Seeing that we feel the force of kindness, of justice, and of reason, in our intercourse with society, I recommend that these principles alone should predominate in our relations with the young. I would never address to them a rude, harsh, or discourteous word; never exhibit before them any such passion as anger, or appeal to so mean a thing as punishment for effecting an end with them. Coming before them simply as friendly associates, possessing some advantage over them in point of experience and maturity of judgment, I would look for influence over them, as far as I desired any, simply to the love which a long course of endearing conduct must unavoidably engender in their breast. There is, in reality, less need for what is called influence over children than is generally supposed. To give their faculties a chance of being rightly developed, they should be allowed to work out much for themselves. If the circumstances in which they are placed be pure, they will be pure also: there is no need, in such a case, for the perpetual ordering and directing which some parents deem necessary. If they be made, as they ought to be, confidential equals and friends, authority will be found an absurdity; for who seeks to have an authority over his friends? The true influence is that of love and respect, the same power which enables one man to acquire standing amongst others in the common world. With this aid, there is nothing impossible in the management of children. It is the silken tie which binds more fast than chains of iron. Thus treated, I conceive that the infantine mind would expand much more vigorously than it usually does under the rule of fear. The product must be a man instead of a slave.

It will appear to many that the impulses of a large proportion of children are not to be guided or controlled in this manner. There is sometimes seen in children, particularly of the male sex, a recklessness and waywardness which it does not appear that anything but force could duly govern. I question if such impulses are, except in a few cases, of an evil nature. Mere burstings of the spirit of enterprise and activity they mostly are, which it is only necessary to direct to good ends, in order to turn them to good account. Often what we complain of in children is the natural fruit of that system of force and fear upon which we have proceeded in our intercourse with them. With really evil dispositions, it might possibly be shown that the one system is no more efficient than the other.

Patrons of terror and severity—all ye who, from natural moroseness or mistaken dogmas, do what in ye lies to make children miserable—think for a moment what a terrible thing it is if ye be wrong in the course you take. Let the gentle innocence and helplessness of childhood plead with you for a reconsideration of your system. Reflect what it is to darken a sunshine which God himself has spread in the being of your little ones. Look forward to the day when ye shall be as children in the hands of those now young, and what it would be were they to visit your unresisting weakness with penalties such as ye now, with no better cause, inflict upon them in the morn and liquid dew of life. Oh, ponder well on these things, and so change your hand, and check your pride, that tears shall be dried, and the merry laugh introduced where it ought to be. What a rich reward will be yours in affection and true obedience, instead of the hypocritical docility which attends the system of terror! How delightful will it be to see minds thus allowed to expand to their fair proportions, instead of being cramped and withered by base cruelty! And how precious, above all estimation, will be the reflection, that, come what may of these children of your heart's hopes, at least one portion of their life has been, by your means, made a thing of beauty and a joy forever!

From Chambers' Journal.

THREE ROMANCES OF REAL LIFE.

The French newspapers have recently reported, amongst their accounts of law proceedings, three traits of struggling poverty, so affecting and instructive, that we reproduce them for the edification of our readers.

The first came before the authorities in the shape of a fraud on the revenue, but one attended by circumstances which have softened the hearts of the otherwise rigid and exact functionaries on whom it was perpetrated. It had been remarked at one of the post-offices that a letter coming from the frontiers of Siberia, and of course entailing heavy postage expenses, arrived regularly every three months in Paris, addressed to a Polish count. A few days after each letter reached its destination, a tall man, with thick mustaches, and a military bearing, came to claim it. Little difficulty was of course made in giving the missive into his hands, the clerk at the same time informing him of the price of the postage. The Pole, attentively examining the superscription, after shaking his head with emotion, would return it, saying that the letter bore his name, but was not intended for him. The same circumstance, repeated at stated intervals for several years, running, awakened curiosity. The opening of the letters after the time appointed by the rules of the post-office, afforded no elucidation to this mystery, for the contents were in blank paper. Some indiscretion at length revealed the secret; and it turned out that the Polish count was one of a family who took an active part in the revolution of Poland, and, after the events of 1831, was, together with his father, his three brothers, and two uncles, condemned to banishment in Siberia. He alone escaped, and found an asylum in France; but, reduced to the utmost straits, unable to pay postage from so great a distance, and longing to receive tidings of his relations, they agreed upon the following plan, which they carried on with success for several years:—On the cover of the letter, each word in the address was written by the different members of his family; thus the unfortunate Pole, from his exact knowledge of the handwriting of each, obtained, by mere examination of the outside, certitude of the existence of his captive relations, and of their continuing together on the same spot. On hearing this pitiable statement, the functionaries overlooked the fraud on the revenue in the affection which prompted, and the ingenuity which contrived, the scheme.

The second incident is of a more tragic cast, and resembles one of those strange coincidences which are met with in fictions. A young workman of good character supported a sorrowing mother, whose husband had many years previously basely abandoned her to great pecuniary distress. Though generally a sober and industrious person, he was, one Saturday night, enticed by several fellow-artisans to visit a public-house near the Barrier d'Enfer. The wine circulated freely; but after a little indulgence, the young man stopped short, saying that he could not afford to spend any more money away from his mother and his home. Accordingly he left the house, and walked towards his residence, a little confused, it is true, by the quantity of wine he had swallowed. Presently one of the boon companions, an elderly stranger, overtook him, and after commending his forbearance, and expressing much admiration of the sentiments he had uttered, offered to "treat" him at the first house of entertainment they passed. The youth assented. They entered a wine-shop, drank, and in a short time the guest felt his senses gradually overcome. Still, he retained sufficient sense to understand what was going on, and to feel the hand of his entertainer gliding stealthily into his pocket. Rendered desperate by the dread of losing his week's earnings, he aroused himself, called in the police, had the robber arrested, and taken before a commissary or magistrate. The deceitful old man defended himself by saying he merely wished to play a trick upon his companion, and in proof of his respectability, produced his passport. The magistrate examined it, and reading it aloud, pronounced the name of "Jaques Antoine ———." The accuser, rubbing his eyes, and looking at the defendant attentively, called out, after a pause, in a tone of agony, "Mon Dieu! c'est mon père!" and, overcome by emotion, fell back in a swoon. At first, dissipation, altered attire, and the time which had elapsed since they had met, had effectually disguised the father from the son; but when the name was mentioned, recognition ensued. By the law of France, the accusation of a child cannot be taken against a parent, and the defendant was about to be dismissed, when he was confronted by other accusers whom he had defrauded, and was committed for trial upon bygone charges of felony. The son returned, and told the sad tale to his mother; and has, it is hoped, been taught a lesson of the necessity for temperance which he will profit by. The father will, it is to be feared, end his days an outcast from society.

The third little romance, perhaps the most affecting of all, is derived from the *Gazette de Tribunaux.* One day in October, a widow, who keeps a book-stall near the bridge of St. Michael, was accosted by an old man, who seemed borne down by hunger and wretchedness. From under a worn and tattered coat he drew forth a thick volume, which was torn, and bore other marks of long use. He offered it for sale, owning that its intrinsic worth was little, "though," he continued, "it is and always has been valuable to me, and I shall part with it most unwillingly; but I have not the courage to allow myself to die of hunger while I have even this treasured relic to sell. Give me for it anything you please." The stall-keeper examined the book, and found it to be the first edition of the "History of Astronomy amongst all Nations," by Bailly, but in so bad a condition, that it was scarcely worth buying at all: but out of compassion, the benevolent woman bought it for a franc. The old man immediately entered a baker's shop, brought out a loaf, and, sitting down beside the river, ate it greedily, and in solitude. It happened that a canon of Notre Dame, who is an indefatigable collector of old books, had witnessed the whole proceeding; and when the old man had left the stall, he took up the book. On examining the back of the title-page, he found the following lines traced with a firm hand with ink, which had now faded to the color of rust:—My young friend, I am condemned to die: at this hour to-morrow I shall be no more. I leave you friendless in the world—in a time of dreadful trouble; and that is one of my bitterest griefs. I had promised to be a father to you; God wills that my promise shall not be performed. Take this volume as the pledge of my earnest love, and keep it in memory of me. BAILLY."[*] This, then, was a presentation copy, sent fifty years ago from the unfortunate author, on the eve of his execution—to the distressed individual who had but now sold it to keep himself from starving. The canon, throwing down two francs to the good stall keeper for her bargain, hastened to the old man, who still sat eating his cheerless crust. From him he learned that he was the natural son of a person of high rank, and had, after the death of his parents, been committed to Bailly's care, whose adopted child and pupil he became up to the day before his execution, when the above inscription was written, and the book sent. The worn old man has since labored in the capacity of instructor of children; but having been attacked by illness, and compelled to resign his duties, he gradually sank to such a state of destitution, that he was driven to turn the last gift of his friend and benefactor into bread. The priest took the old man to his home, fed and comforted him, till he was enabled to procure him admission into an asylum specially instituted for receiving respectable persons fallen into decay—the hospital of Larochefoucauld. There he now remains, to end his days in peace.

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[*] John Sylvanus Bailly was born in 1736; and, besides being an astronomer, was a poet of considerable fame. On presenting the above work to the French Academy in 1784, he was admitted one of its members, and at the Revolution was made President of the first National Assembly. Afterwards he became mayor of Paris; but his humane conduct in repressing tumult, and he honest sympathy he evinced towards the royal family, made him so unpopular, that he was obliged to resign his office. In 1793 he was denounced by the anarchists of the day, and guillotined.

From the London Punch.

NOBLE RESOLUTIONS.

At a select meeting of British landholders, the following propositions were unanimously agreed to:

1. That the appetite for food and drink, unfortunately implanted by nature in the agricultural laborers, is the great cause of their distress and discontent.

2. That for the security and quiet of the landowner, it is expedient that some measures should be taken for allaying this craving for sustenance.

3. That for the better attainment of this object it is advisable to excite competition by the encouragement of ingenuity; and accordingly that prizes, varying in amount, should be awarded by the aristocrasy to the inventors of the best succedaneum for bread, beef, bacon, potatoes, beer, and other eatables and drinkables.

4. That rewards should further be offered for contrivances for superseding fire and clothing, the deficiency of which, no less than that of food, is productive of dissatisfaction amongst the laborers.

5. That thanks are due to his Grace the Duke of Norfolk, for his suggestion of curry powder as a sedative to the stomach.

Snowing Worms.—The following statement is contributed to the Congressional Journal of Concord, N. H. by Rev. I. S. Davis, brother of the late Mayor of Boston:

"As I was returning from Piermont, on Monday, the 1st of December, I saw on the snow, which had fallen during the night, what I supposed to be oats, spread broadcast; but not seeing any track in the snow—for I was the first that traveled the road after the snow fell—my curiosity led me to descend from my carriage and examine; when, to my great surprise, I found that the objects I saw were living worms, about an inch long, lying on the top of the snow by hundreds; and these were scattered along the road I traveled for a distance of not less than five miles. I would say, farther, that there were no trees near, from which the worms might have been shaken; and if there had been, and the worms had been on them, they would all have been frozen, for it had been very cold, and the ground was frozen hard before the snow fell. The worms were alive, for they immediately coiled up when I took them in my hand. They were of a brown color, with about twelve or sixteen legs."

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